

October 11, 1959

THE CHRISTIAN EVANGELIST

FRONT RANK

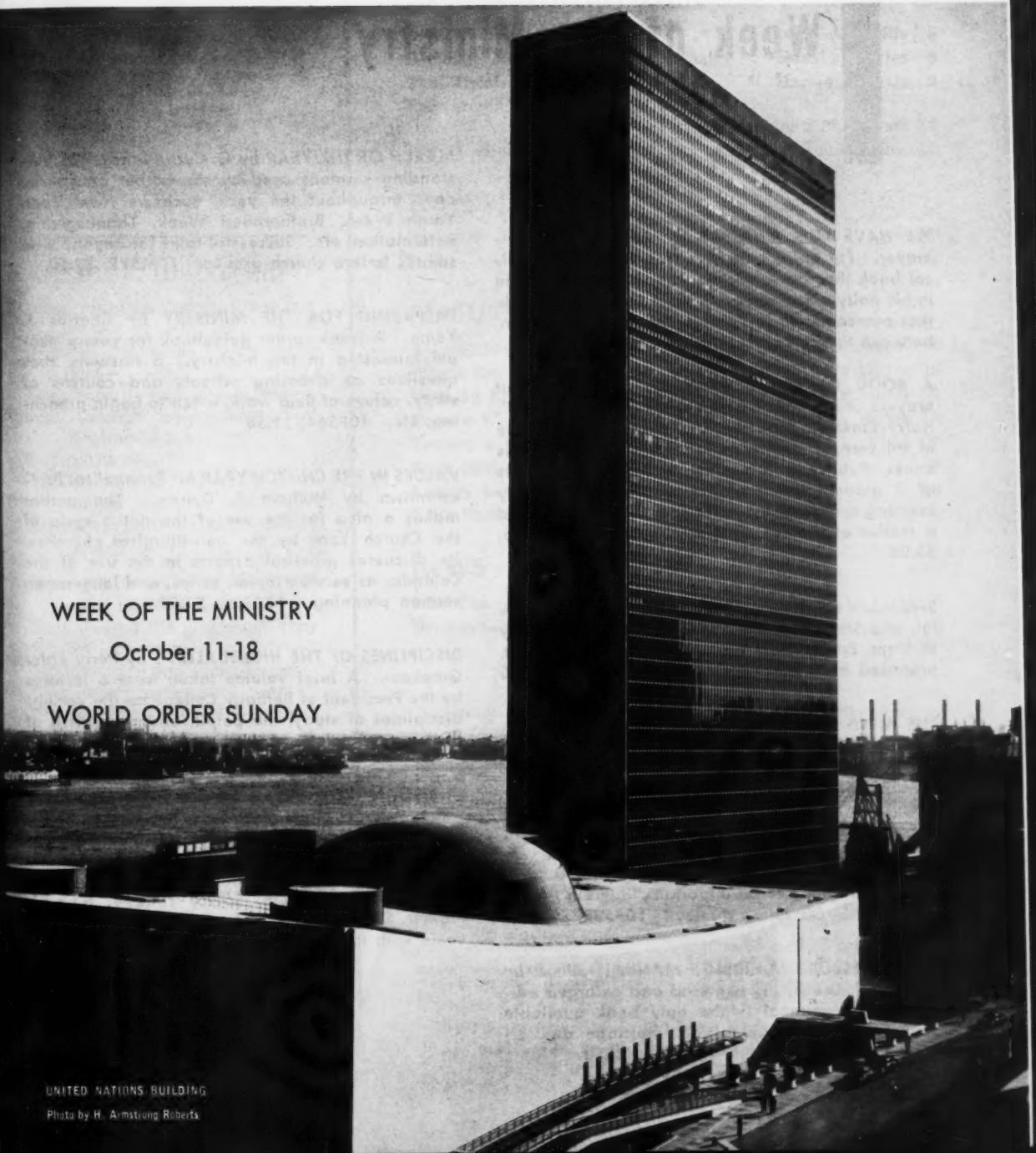
WEEK OF THE MINISTRY

October 11-18

WORLD ORDER SUNDAY

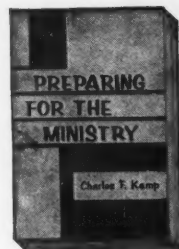
UNITED NATIONS BUILDING

Photo by H. Armstrong Roberts



October 11-18

Week of the Ministry



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THE CHRISTIAN FRONT RANK

EVANGELIST

A JOURNAL OF NEWS AND OPINION

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AMERICA DISCOVERED

Long centuries before Columbus came,

Nomadic orientals found the land—

Unmarked by human foot before.
And through its vastness they
streamed down

For centuries,

Endured what drought, what
hunger and what cold
Reached Mexico and high Andean
peaks.

The earth remembers them. Their
past, uncovered, speaks.

They cleared the jungle and they
bred the corn,

Built temples and great towns.

With every excavation, now,
The proofs of their achievements
mount.

Without their food and help

No white "discoverers," no set-
tlers here,

Had long survived.

Yet history has curiously con-
trived

To say they didn't count.

So if you see the matter other-
wise,

Then contemplate

That no achievement is so great

It will be seen by unrewarded eyes.

—MARGERY MANSFIELD

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A PRAYER TO GROW ON

by Margaret Bunel Edwards

A Faith to Live by

START your day with prayer. You have heard this advice before. Sometimes you've followed it and sometimes you have not.

But suppose you *do* set aside a few minutes to speak with God. You put into actual thoughts your hopes and desires for the day ahead. You ask for guidance. Then what? You live that day as though you meant your prayer.

The bus driver is so surrounded by passengers that he fails to notice if you did not drop in your fare. What would a Christian do? You are in a hurry, but there is John Brown's locker carelessly left open. Are you your brother's keeper? These little deeds of honesty and kindness to others are the subtle identifications by which you show those you meet that you actually do believe that the Christian way of living is practical.

Jesus spent his life ministering to others. He not only taught his followers, he served and helped them in tangible ways. The next time you are asked to join a group or take part in an organization, *remember this*. Spend your time serving God indirectly through helping your friends. Don't wonder about what you can get out of the group. Plan seriously to see how much you can put into it, to make it a better, more worthwhile organization.

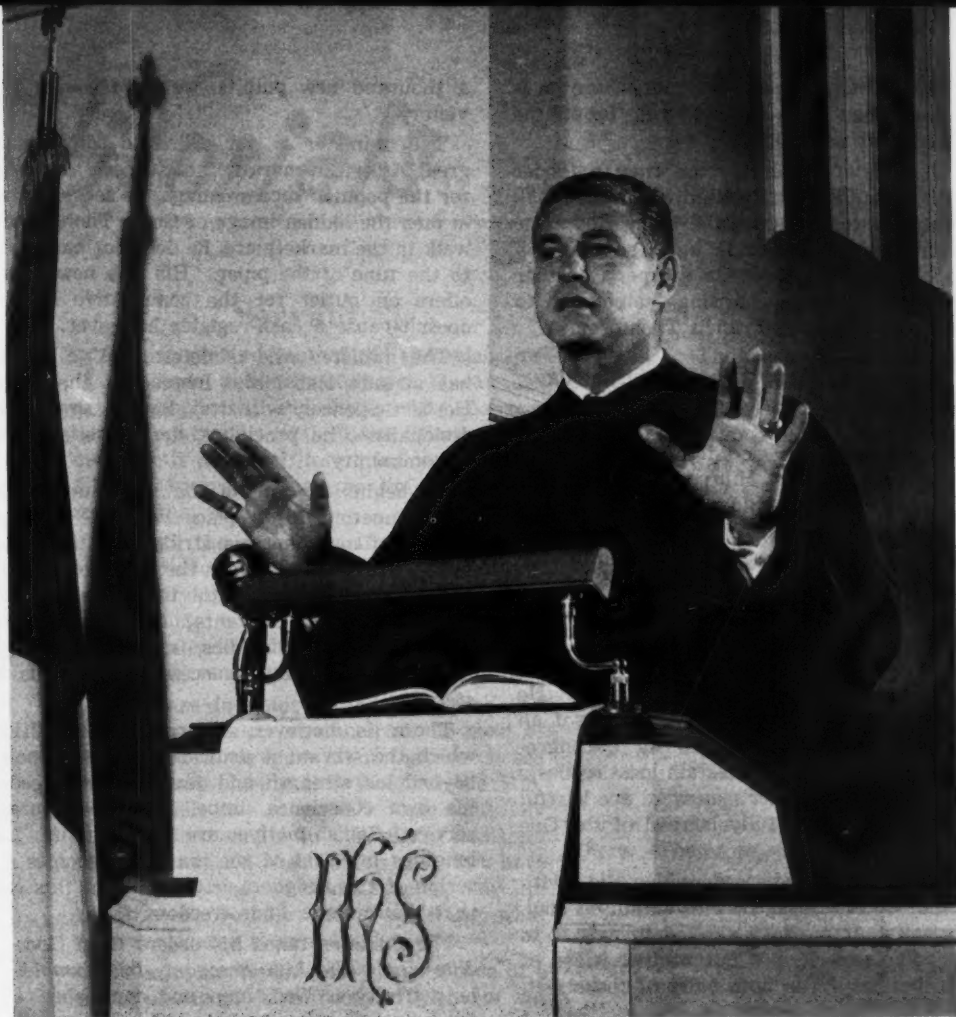
In a day under God's guidance, there is no time for laziness, either. With a feeling of brotherly love for others that casts out fear of ridicule or fear of making mistakes, your mind is free to let you act. You no longer wonder what people will say. You live up to your own standards and have confidence in the goodness that is in everyone.

The feeling of well-being that takes possession of you on such a day cannot fail to lift your mind. It soars and explores and includes your country and the countries of all mankind. World brotherhood suddenly means something tangible.

Millions of his people are outside of your influence, but what about that exchange student from Korea? Or the dusky-skinned Indian from Bombay who waits sadly yet patiently for some sign of friendship? Be first to include them in your discussion group or to extend a welcome that you sincerely mean.

That early morning prayer can have a strong, beneficial influence on your day, if you give it an opportunity to help you. You will grow spiritually and mature in direct ratio to the degree that you depend on God for strength. It's an exciting opportunity open to all and it will work for you.





—H. Armstrong Roberts

Orders from God!

by James A. Lollis

Minister, First Christian Church
Darville, Kentucky

"The minister who is determined 'to get ahead' has already lost his."

IT WOULD be a trick to invite someone to go on an afternoon stroll and straightway involve him in a polar expedition. There are those who are presenting the Christian ministry with comparable misrepresentation. This is a sin.

There are those who want to go to the South

Pole, and there are those who are willing to become Christian ministers. Each has a right to be told in honest language the demands of the journey.

My experience and concern condition my words to those who are inclined toward the ministry. Those who choose this way must be willing to journey by the stars instead of by map. Personal commitment to God is always an uncharted leap.

Anyone who is more concerned about where he is going to land than he is about getting up off the ground, had best not jump.

Being a minister involves more than a tender heart, a therapeutic voice, and an eager ego. Ask Jacob what it is to encounter the living God. One time He is a shaft of searing light, searching a guilty conscience—something to escape. Another time He is the giver of blessing—something to cling to at all cost. Ask Francis Thompson.

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years; . . .

Man does not encounter God lightly. One day, with all his heart he seeks Him; another, he turns in weakness toward the wilderness. That which is not easy must not be softened. The size of the man caught by God will be determined by the character and quality of the lure.

A Christian minister is not a layman, but a perpendicular man. He will be flattened into an innocuous reader of ecclesiastical announcements until he finds the ultimate source of his evangel. He is God's man to men. He is not chairman of an improvement committee appointed by a congregation to speak to God about certain local requests and complaints. A minister's answers are wishful but winless until he has fully learned of the One to whom he is answerable.

The minister begins where Jeremiah did—with the burden of God's message buried within his soul. He will speak that message as God reveals it to him. He will speak it, not out of both sides of his mouth, but surely on both sides of the street.

He will preach, not with one ear to the ground to catch the direction of the multitude, but with both knees bent in prayer to hear the "still small voice" that moves deeper than the "earthquake, wind and fire." The minister's alternative to all the enticing alternatives which beguile him is the simplicity of a Luther-like conviction: "*Here I stand!*"

The lure of inferior motives can blur the vision of a budding saint. A writer described this danger in speaking of a contemporary politician more famous for his footwork than his fidelity: "If there is anything in Mr. Blank's life that can be related to an enduring belief about men and manners, or that reveals a coherent moral or social philosophy, I have not found it."

This power of moral gymnastics can also be acquired by the minister. The temptation to choose "the cloth," expecting always the bishop's velvet instead of the monk's hairshirt, has been described by a respected theologian. "The idea is to show it can be comfortably lucrative, as well as spiritually rewarding."

If our ministry is to be recruited on the basis of this type of materialistic appeal, though we fill

a thousand new pulpits, we have won a Pyrrhic victory.

The minister is not called to compete in the great American marathon of success. In exchange for the popular success image, he seeks to uncover in men the hidden image of God. Though he must walk in the marketplace, he does not have to dance to the tune of the piper. His is a new tune. He offers an outlet for the competitive spirit that doesn't cause a cash-register hangover.

The minister who is determined to get ahead has already lost his! Instead of the gospel of Herbert Spencer, with its glorified aggressive individualism, he proclaims the Christian message of community.

He begins by *joining* that community. He is not competing for a place with the strong and swift, but matching his stride with the little and lame. There is nothing in the New Testament that assures the "survival of the fittest." Jesus didn't! What then of his servants? American Christianity, among other maladies, is suffering a blighting plague of too many "successful" religious hucksters.

There is, however, a form of competition to which the servant is dedicated. God compels him beyond his strength and fears. Man's needs and his own conscience impel him into courageous service. Selfish motives are swallowed up. Larger longings lay hold of the man; he becomes a conscript of the Kingdom. It is only in this slavery that the minister finds freedom.

The minister takes his orders from God. *This does not make him arrogant, but humble.* His holy trinity is God, man and conscience. These are bound together by love. This love stems from God, embraces man, and is directed by conscience. Within the lofty tension of these restraints, the minister spends his life. Though he is never free, he is never bored, for loving concern is untiringly creative.

Being responsive to God, the inner light guides the serving hands. His commitment becomes not prudential but providential. It is a chosen, calculated risk. Faith is his security. A life so ordered can be hilariously exciting or devastatingly difficult. One's fitness for the calling determines which it is.

The Christian minister is called to serve, not survive. When the popular divine, the ecclesiastical major-domo of every parade, finds himself with ulcers from too many committees and too little commitment, let him ponder.

What does God require of thee, O humble servant, but to burn as a living taper? And what shall you say if the cross-winds of devoted service should cause the candle to consume itself a bit sooner? Rejoice and be glad, for it is the storm that most needs the light.

No. Man does not encounter God lightly. Nor does man escape Him easily.

Editorials

Servants

THE servant concept of the Christian life is simple and beautiful, yet it can be made complicated and distasteful. As our Lord taught and practiced the idea with his disciples, it was a self-forgetting love of one's fellow man which knew no limits save the need of that man.

Through the years, the Church has made an honest effort to interpret Jesus' way of life, in the varying situations of the generations. In so doing, it would appear that we have sometimes ended with a condition not entirely in keeping with the original example.

One case in point is the ministry. No phrase could better characterize the most of the ministers we know than the one chosen for emphasis during this Week of the Ministry—"They live to serve." One can easily let his mind wander to the saintly ministers of the generation ahead of his own, who have lived and served, without expecting any unusual notice because they were doing what they considered their normal work.

We were impressed with the response of a noted physician on an occasion when he was given a public award for some outstanding service in his field. He said, "I accept this award humbly—humbly because it is given for doing what I vowed, long ago, to do." So it is with the average minister. He is truly humble in the face of acclaim for he has only been doing what he promised in his ordination vows.

But the word *servant* has been consistently downgraded in modern times, especially in America. Has it not come to designate a person who can be paid to do the menial tasks that one does not want to perform himself? And has it not become altogether too common for too many members of the congregation to treat the pastor of the congregation as a paid servant?

We can speak freely of this matter, since we are also a member of a congregation and have equal opportunity to serve or to be served. A recent half-serious, half-humorous essay sent to us by a church secretary was a reminder of the foolish demands that we members make upon the minister of the church to serve us in menial ways.

Just whom does the minister serve? God

or man? The suggestion of the Pension Fund brochure for the observance of this week is exactly right—the minister serves "God and his Son through the church."

We are all servants of God and of one another, in the highest meaning of the word. We have called some to lead us in service and to inspire us to greater service. Let us not dissipate the service of God's servants by demands for menial service. Let them be spared for things eternal.

Pride

MORE than 9,000 people were registered for the International Convention in Denver. It looked as if most of them were there in person. Even so, this means that only a small percentage of our readers were there. Therefore, we are posing a question.

What do you suppose was the most impressive thing about the Convention? There were excellent addresses. There were inspiring sermons. There were study groups, explanations of future programs and spirited discussions on the resolutions.

One man, at least, found his answer not in any of these formal sessions, but downstairs in the exhibit room. He was a stranger to us as he walked through the gate into the "Book Ranch." We liked him, even before he spoke, and afterward we knew we had an editorial theme regarding the Convention.

"It makes you real proud," he said, "to be a part of the brotherhood when you see how much effort people make to help you do your job." Then he referred to all the curriculum and functional program materials. "It doesn't make any difference what you have to do in the church, somebody has written something to help you do it better," he said.

Frankly, we had turned the tables on the gentleman, in our mind, as he spoke. We were real proud of him! Almost purposely, his name has been allowed to slip. His state was Colorado—perhaps. He was a layman. It was apparently his first Convention. We won't forget him. He didn't talk much. He looked like a hard worker, and a man full of purpose and reliability. He didn't boast any—but he was proud. Such people make the brotherhood what it is.

A Young Man's View of the Ministry

by Donald E. Charles

Minister, First Christian Church
Bowling Green, Kentucky

TODAY'S messengers of God have an enthusiasm for their calling that should warm the hearts of all sincere Christians.

The modern minister is well trained, yet aware of many weaknesses in his intellectual and practical training and interested in the improvement of education for future young ministers. He feels most keenly the need for constant help from an Eternal Source of power, and for opportunities to re-fill the wells of living water.

He is quite concerned about what laymen think of his profession and cognizant of the fact that what they think of the ministry will have profound effect upon his usefulness to the Kingdom.

These conclusions were drawn from answers to a questionnaire supplied by 75 ministers who have served an average of five years in full-time pastorates in 22 different states. Their feelings concerning the ministry seem quite vital when we consider that new recruits to the ministry today number only enough to replace those who are lost through death, retirement and other causes.

It is expected that 1,500 new churches will be born within our brotherhood within the next ten years, and each will need a full-time pastor. The following realistic answers to some vital questions were provided by 75 young ministers.

■ WHAT INFLUENCES MEN TO THE MINISTRY?

Two factors or forces are primarily responsible for influencing and recruiting men for the ministry—the local pastor and young people's summer conference. The two factors taken together were responsible for the recruitment of 68 of the 75 young men of the ministry responding to the questionnaire. It calls attention to the need of the minister to be an alert talent scout to possible ministerial material among the young people of his church and to the need for a group of people in every church to be responsible to report signs of interest in the ministry shown by young people. It also should give a new appreciation for the place of young people's conference in the life of our church.

It is rather surprising that the home is not the factor that it perhaps should be for enlisting young men for the ministry.

The home was a source of encouragement to only 20 of the 75 men of our brotherhood who were questioned concerning the influencing factors in their choice of the ministry for a vocation.

The home was a definitely *discouraging* factor to several whose parents opposed their consideration of the ministry as their profession. Every church may well consider a renewed interest in emphasis upon the Christian home and family and, with it, an

applied appreciation for the ministry, even to the point of encouraging the children to consider it or some other church-work vocation as their life's work.

Another factor vitally connected with any young person's conception of the ministry is the attitude of the local congregation. Some young ministers are pleading for the elevation of the minister's position in the local church. One person answering the survey said quite frankly, "As long as the congregation feels as it does toward the minister, none of our young people will be seriously challenged to accept it as a vocation."

■ WHAT ARE THE MOST ENCOURAGING AND DISCOURAGING ASPECTS OF THE MINISTRY?

By far the most urgent concern of today's young preacher seems to be time—time to study, to work, to be with his family.

A recent report made by sociologist Samuel W. Blizzard of Penn State University reported that 36 per cent of 346 ministers balanced as to location, education, and denomination reported that they feel they need more time for reading, study and private devotions. The daily average was one hour and 38 minutes for the ministers he polled.

Our own survey points to other spiritually depressing aspects of their calling for young men of the ministry. Leading this list as most discouraging was "in-

difference." It was expressed in other terms such as "lethargy" and "complacency" but it was unmistakably what bothers the minister the most about his work today. Other dampers on the enthusiasm of young preachers included: "The display of littleness and pettiness in church work"; "a lack of understanding of what the Christian basis of the minister's work really is"; "a lack of understanding of the purpose and program of the church and hypocrisy."

REWARDS OF THE MINISTRY

The young men of today's ministry of the Disciples of Christ replied to the question, "What is the most rewarding part of the ministry to you?" with two principal answers.

These were: "To see people grow in the Christian life" and "the joy of helping people and sharing their joys and sorrows." There is little or no reason to doubt the sincerity of these convictions. But 61 of the 75 making reply used the key phrases "Christian growth" and "helping people." This should be cause for rejoicing on the part of those whom today's pastors serve. There is not space to record the glowing comments many added about their sincere appreciation for the ministry as a profession with its rewards far outnumbering its discouragements.

It may be of interest to laymen to know that financial rewards, while few confessed that it was a discouragement, was definitely not an encouragement to the majority of ministers surveyed by the writer. Of the 73 making direct answers to the question "Do you think most churches pay adequate salaries?" 43 said "no" and only 20 said "yes." A young man with a fine sense of humor replied, "I make more than I'm worth, but I can't live on that."

Inextricably bound up with the consideration of any minister's salary is his sense of partnership with God and the doing of something really significant with

(Continued on page 22.)

The Minister Is a Meddler!

by G. Harold Roberts

Minister, First Christian Church
Atchison, Kansas

A MINISTER called on an executive of a manufacturing concern to ask that an erring workman, dismissed for an infraction but now contrite, be given another chance. He began his conversation with the executive by saying, "Well, here I am to meddle again." He considers the reply of the executive one of the most inspiring things said to him during his ministry.

Said the executive: "It's your business to meddle and to ask that men be given a second chance. If we can't depend on you ministers to go to bat for us, we're almost completely out of luck."

In truth, it is the minister's business to meddle! He is the fool of God who rushes in where more timid men (and perhaps more prudent, by worldly standards) fear to tread. The business of others becomes, in a very real sense, his business.

He challenges men when they are indifferent to God. He rebukes a society when it is pagan. He confronts privilege, reserved for the few, and demands that all men have equal opportunity. He asks that the will of God be made manifest in matters of politics, economics, race. He is always at war with injustice.

He meddles in the affairs of his community. Where a community is stolid and unimaginative and complacent he seeks to inspire concern and to inculcate idealism. He seeks to convince materially minded men that the intangible things of God have utmost reality.

He will not let the community forget that progress is inclusive of moral and spiritual values as well as material. He calls upon a community to resolve its tensions and hates by the method of love. He pries into conditions that breed poverty, both physical and spiritual.

He will have to meddle into affairs that are extremely intimate and personal. He will confront the alcoholic who is going from bad to worse and causing deep anguish to those who love him. He will confront the members of a faltering home and say to them things about sanctity and moral responsibility that others fear to say.

He will tell a man, face to face if need be, that he cannot worship both God and mammon. He will go to men who are losing their grip on life and point plainly to the causes of their downfall. He will make it his business to counsel with youth who are headed on a career of crime unless they discover a set of values and achieve discipline.

But let the minister be very sure of some things before he meddles. He must pray before he acts. He must be sure that he is humble and loving and understanding. If reproach be given, he must be certain that he can mete it in humility.

He must know without doubt that he has a genuine interest in people and a sincere desire to serve them. He must be sure that while he speaks truly and frankly the law of kindness is on his tongue.

RECRUITMENT for Christian Vocations

A look at some of the educational problems by Dean James M. Primm

Hiram College
Hiram, Ohio

THE recruitment for Christian vocations is a matter of immediate and grave concern for us all. There is not only a crisis in the supply of Christian ministers and missionaries, but also the well-advertised shortage of teachers has especially ominous implications, when one considers the difficulties of recruiting well-qualified persons, Christian in ideals and practice, on any level from kindergarten through college.

The essential difficulty in recruitment lies in the pragmatic emphasis in our society on the immediate material rewards accruing to the technician, the narrow specialist.

Our best brains have gone to the technical schools and the material and exciting rewards offered by careers in engineering, nuclear physics, and other fields of science. Or worse, they have shrugged off as useless the values of a Christian liberal education, and have gone into lucrative commercial careers, armed with technical "business" training and without spiritual and moral values or commitment.

This statement places a grave responsibility on these colleges. It is not enough that a majority of the faculty be dedicated Christians, or that the campus table of organization include officially sponsored student religious groups, regular chapel services, required religion courses, and that a religious emphasis week, or day, be held each year.

These things must be done in an atmosphere of excellence. Effective Christianity is intelligent, inquiring Christianity. The campus must be imbued with the

search for truth—with the clash of opinions backed by solid intellectual quality. The dedicated Christian, teaching modern mathematics in the liberal arts college, must be the intellectual peer of his counterpart at the state university, who may also be a dedicated Christian. If the Christian liberal arts college offers inferior intellectual opportunity; if the campus doesn't ring with the clash of ideas and the search for truth—often at the frontiers of knowledge and original research—then the best young minds will not and *should not* be attracted to it.

Such a college should not duplicate the multifarious offerings of the university. Narrow specialization at the undergraduate level defeats the ends of liberal education. Pre-professional courses leading to graduate and professional schools are of course a necessity, but they must be offered in the context of the liberating arts—the central purpose is the education of free men. Christian ideals and practice can and will win in the free market of ideas.

The dilemma of the Christian college thus becomes apparent:

1. To fulfill its role as a training ground for Christian service, to maintain and increase the supply of outstanding Christian teachers for its faculties, and to provide superior education—liberal in nature and Christian in outlook—the college must provide a first-class academic program, and a sound and health co-curricular program.

The expense of supporting such a program, in the absence of

regular support from tax sources, requires that tuitions be much higher than those obtaining in public institutions.

2. This being the case, the young men and women of outstanding ability and limited means are excluded from the liberal arts college unless an extensive scholarship or grant-in-aid program based on financial need is offered.

Such a program, if supported solely from limited endowment or tuition funds available, severely hampers the college in its efforts to increase the excellence of its faculty and academic offerings.

3. The same situation obtains on the postgraduate and seminary level. We are obliged to see that our colleges and seminaries have the resources to offer superior programs. Excellence is the magnet that will attract the best minds.

The decisions of young people about careers are greatly influenced by their observations about their elders. Where is exciting, stimulating, meaningful work being done by exciting, stimulating, and resourceful people? If this kind of experience is available only in careers in engineering and nuclear physics, these careers will be the exciting goals of our best young men and women. If Christian service offers an exciting intellectual alternative our problem of recruitment will be solved, assuming that the material sacrifices demanded are not so great that those engaged in Christian service are unable to provide decently for themselves and their families.



Juvenile Delinquency Major 1960 White House Conference Topic

WASHINGTON, D. C.—Results of a nationwide survey released Sept. 22 by the Golden Anniversary White House Conference on Children and Youth, point to juvenile delinquency as the number one youth problem in the United States.

Prevention and treatment of juvenile delinquency is the subject that tops a list of 40 major "areas of concern" reported by 45 states with committees preparing for the White House Conference, which will be held March 27-April 2, 1960, in Washington, D. C.

Second in frequency of mentions is the closely related subject of the emotionally disturbed child, listed by 32 states.

Third, with 29 mentions, is the problem of the retarded child. Far down the list are problems stemming from such new social phenomena as television-watching, teenage drinking and driving, and radiation hazards.

Report Being Assembled

Every state, plus the District of Columbia, Puerto Rico, Guam, American Samoa and the Virgin Islands, has a Governor-appointed committee that is compiling a formal report on matters pertaining to children and youth.

These reports will cover both existing services and unmet needs, thereby providing a national inventory of present-day youth conditions. They are now being received at White House Conference headquarters and will be analyzed and published for use of 7,000 people attending the Conference in March.

The preliminary picture of state concerns, revealed here, is based on answers to questionnaires distributed to each state committee, on lists of "priority concerns" received from the states, and on reports of field consultants. Information on the final state reports will be issued at a later date, when all have been received at Conference headquarters.

Called by President

The White House Conference on Children and Youth was called by President Eisenhower "to see that we prepare today's children well for life in tomorrow's world."

It is the sixth decennial White House Conference on children held since 1909. More than 2,000,000 people are involved in preparatory work throughout the United States, participating in surveys, polls, town

meetings, seminars and other group activities organized by the committees in every state.

Religious Affairs Course

BATTLE CREEK, MICH.—The Office of Civil and Defense Mobilization has announced Religious Affairs Course No. Eight which will be held Oct. 26-29 here at Operational Headquarters.

The course is for church executives, editors of religious periodicals and clergymen.

Two speakers will be present: Col. William F. Heimlick, who holds a mobilization assignment in the Pentagon; and Dr. Stefan T. Pos-

sony, who is an outstanding educator, military strategist and expert on the Soviet Union.

For additional information contact Fred W. Kern, Director, Religious Affairs Office, Office of Civil and Defense Mobilization here in Battle Creek.

Clayton P. Shepard is serving as assistant director of religious affairs for the Office of Civil Defense Mobilization at Battle Creek. He was appointed to the post by Governor Leo A. Hoegh of Kansas.

Princeton Dean Dedares . . .

Church Not on Fringe

DUNKIRK, N. Y.—Dr. Elmer G. Homrighausen, dean of Princeton (N. J.) Theological Seminary, said here the church "must not resign itself to a place on the fringe of things but must insist upon being at the center."

"The great church is set within the global scene where world-shaking things are happening," he told some 100 clergymen at the first National Conference on Evangelism sponsored by the United Church of Christ.

100 JOIN SPIRITUAL HEALING ORDER



NEARLY 100 PERSONS were received as practitioners of spiritual healing in the Order of St. Luke the Physician at the third annual International Conference on Spiritual Healing in Philadelphia. Although the order is Episcopal, some 1,400 persons of 32 denominations, including 105 clergy and 22 physicians, attended. Shown conducting the rite of laying-on-hands are Chaplain Edward Winckley (left) of Natal, South Africa, and Dr. Alfred W. Price of St. Stephen's Episcopal Church, Philadelphia.

NEWS IN BRIEF

Feathered Formosan



—RNS

WEARING an Ojibway Indian head-dress, Stephen How of Formosa demonstrates his affinity for the Northern Ontario tribe he served as a Presbyterian Church of Canada missionary for 15 months. The newly appointed pastor of Park Royal Presbyterian Church, Clarkson, Ont., is a former architect-engineer. He plans to return to Formosa in a few years.

RALLY AND RELIC

PAUSSA, GERMANY—Thousands of Roman Catholic pilgrims, including many German and foreign Church dignitaries, convened at the famous Bavarian Marian pilgrimage center of Altoetting near here to pray for the success of the 37th International Eucharistic Congress to be held in Munich next August.

The rally was sponsored by Fides Romana, an organization of German Catholic laymen.

One of the main features of the meeting was the exposition of a relic of Pope Pius X by Joseph Cardinal Wendel of Munich in the Marian Chapel. The relic is a part of the finger of the right hand of Pius X. It was a gift to Fides Romana by Pope Pius XII.

STUDENT PRESIDENT

OBERLIN, OHIO—Allan Burry of Belle Glade, Fla., a senior at Union Theological Seminary, New York, was named first president of the newly formed interdenominational National Student Christian Federation here.

The federation, formed by the

United Student Christian Council, Student Volunteer Movement and Interseminary Movement, is related administratively to the National Council of Churches' Division of Christian Education and represents more than 40 Protestant groups working with college students.

ESSAY CONTEST

KANSAS CITY—The Ladies Auxilliary to the Veterans of Foreign Wars is sponsoring its 25th anniversary National Highschool Essay Contest in cooperation with educators and the nation's press. This year the sponsoring organization is cooperating with the Office of Civil Defense Mobilization in giving emphasis to Civil Defense. Information may be secured by writing to: Essay Department, Ladies Auxilliary, VFW, 406 West 34th St., Kansas City 11, Missouri.

PROHIBITION CANDIDATE

KANSAS CITY, MO.—The pastor of a Baptist church here has been nominated by the Prohibition party as

its candidate for President in next year's national election.

He is Dr. Rutherford L. Decker of Temple Baptist Church here. He has been the pastor 15 years.

RELIGIOUS COLD WAR

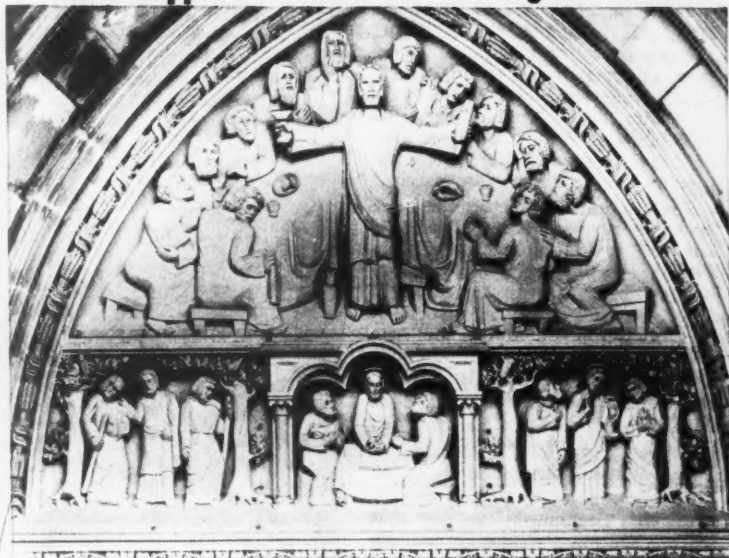
CHICAGO (RNS)—Lutheran theologian Dr. Jaroslav Pelikan, Jr., of Chicago, award-winning author of *The Riddle of Roman Catholicism*, said here he wrote the book because "the time has come to end the cold war among Christians."



—RNS

DR. ALBERT SCHWEITZER entertained Roman Catholic Nobel Peace Prize winner, Dominique Georges, O.P., a famous Belgian priest, in the garden of his modest villa in the Alsace region of France.

"Last Supper" in Stone at Washington Church



—RNS

This unusual stone-carved interpretation of "The Last Supper" was dedicated at the Washington Cathedral (Episcopal) by Bishop Angus Dun. By Heinz Warneke, the work took five years. It is designed to "bring to life" the characters and personalities of Christ and the 12 disciples and give fresh insight into their last experience together the night before his Crucifixion.



O. F. Nolde Sounds Warning Before Council Group

Atomic Control

Dr. O. Frederick Nolde, of Philadelphia, Pa., and New York, director of the Commission of the Churches on International Affairs, said recently that nations and peoples of the world stand "at a critical point of history as they seek to bring under control the power of the atom which they have unleashed."

Addressing the Central Committee of the World Council of Churches meeting on the Island of Rhodes, Greece, Dr. Nolde noted that there are some hopeful aspects "but it would be foolhardy to ignore the difficulties and dangers to be faced."

A statement adopted by the Executive Committee of CCIA, a joint agency of the World Council and its sister organization the International Missionary Council, at its meeting last month in Spittal, Austria, said:

"We urge the powers not to resume tests unilaterally so that statesmen may have time to achieve agreements, and the international situation may not deteriorate. A treaty to cease all tests—atmosphere, space, and underground—should be urgently sought, not least since it will represent the beginning of specific controls, may lead to verified disarmament, and will help to eliminate dreaded risks to health."

The statement also called for tests for peaceful purposes and "for more certainly identifying possible underground explosions" to be put "henceforth" under international control. So long as international control is under discussion, powers which have not made tests "should not launch them anywhere for military purposes."

Formula Suggested

Space Age Religion

EVANSTON, ILL.—A religion which stresses human dignity is needed in the space age, a prominent American theologian said in an address at Garrett Biblical Institute here.

Dr. William H. Bernhardt, professor of the philosophy of religion at Iliff School of Theology, Denver, told an audience at the Methodist seminary that "mature people who are acquainted with reality, not isolated and insulated from what is real," are also needed.

"What is required," he said, "is a religion which . . . provides a basis for patient courage and the willingness to do what has to be done to protect humanity from the threats appearing in many quarters."

Christian Brotherhood Hour Successful Broadcast

ANDERSON, IND.—The Christian Brotherhood Hour, international radio program of the Church of God (headquarters here) since 1947, has joined the short wave bands as it reaches into additional thousands of homes around the globe.

R. Eugene Sterner, executive di-

rector of the church's Radio and Television Commission, has announced the CBH Hour now is heard at 11 P.M. (EST) on Sundays over Station HCJB, "The Voice of the Andes," Quito, Ecuador.

Sterner said the popular radio hour, a preaching-music format show featuring Dr. W. Dale Oldham as speaker, already is heard on over 200 stations throughout the world.

ABOUT HAWAII

Copies of the 300-page "STATEHOOD EDITION" of the *Honolulu Advertiser* (Honolulu's 100-year-old newspaper) have been reserved and are available by writing to Crafts of Hawaii, Inc., 1145 Bishop St., Dept. ST, Honolulu, Hawaii. This beautifully colored edition may be bound and kept for a permanent reference work on Hawaii. Payment of \$5 must be received with order.

"Train up a child in the way he should go;
and when he is old, he will not depart from it."

Train up a child in the way he should go, and that can only be one way: *the Christian way!* Raise your children to be Christians, in the fullest meaning of the word, and when they are old, they will not depart from it.

It is never too early to start giving children the feeling of belonging, to God, to their family, to the church. Use the



\$1.50
per
packet

Messages to Parents of Children Under Two

This series of ten messages for parents of new babies will give you valuable and sincere suggestions for handling child problems which arise in every home. Each of the messages discusses the abilities and interests of the child, and offers ways parents can promote Christian behavior. Also included in the packet are a service of dedication for parents, guidance in establishing habits of prayer, and two birthday cards for the child. Each packet is designed for two years.

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Illustrated by Fitz Simmons

DRY WIND AT WICKIUP



Ed Halzer shook his head, not knowing how he could reasonably turn down McVee's offer. A dry March wind cut over the flatland near Wickiup Falls. Ed sniffed at the air and wondered why his life had become suddenly devoid of illusions.

A murmur of voices filled the classroom; Ed sat back and waited for the bell to ring. His pupils filed in, a group of thirty-four boys from the Apache tribes. They had helped to rub out these illusions. *What is McVee offering?* Ed asked himself. His thoughts went back a few days, to the morning he stood outside this room and talked to John McVee.

"I enjoy teaching Indian boys," Ed had repeated. "They need someone to prepare them before going out to meet our life."

McVee had glanced upward in mock despair, then lit his big green cigar. "It doesn't have to be you, son. Leave that to someone else. Anybody can teach, but you've got a real talent for selling."

The lumber business was booming around the town of Wickiup Falls. McVee owned a big lumber outfit that supplied the whole area. Ed knew he had a chance to make it big.

"I guarantee you'll be in five digits before the year is out," McVee had gone on. He was a portly man with the ability to mould people's will to his own.

Five digits. Ed reeled with the thought. Ten thousand dollars or more. A lot of money for any man of twenty-two to be hauling down. Especially one who had only a Bachelor of Arts degree and some high-school teaching here in Arizona as background.

"Give me some time to think it over," Ed said. "There are extenuating circumstances."

McVee nodded, letting a cloud of smoke pour around the cigar. "I'll expect your answer in a week. Decisions, boy. They've got to be made in this life. See you next Friday."

Ed thanked the executive, then waved absently. A big salary like that could help out a boy from the wrong side of the tracks.

Now the class-bell rang and Ed went to work. First period on Friday, time for religion class. He passed out mimeographed sheets and sat back while the boys scribbled their exam answers down. Then he sat back and tried to evaluate his own problem. Today he would have to answer McVee.

Ed got a lot of satisfaction from teaching these teen-agers of mixed Apache and white origin. But it didn't pay much, and they had given him a lot of trouble during his first term at the high school. *I only came out here because I thought I had a vocation,* he mused. Now he wasn't so sure.

Something whizzed by his head and slammed into the blackboard. Ed snapped his head up and saw Yahoo Shaw chuckling.

"Who threw that eraser?" Ed demanded.

Silence.

He glared at Yahoo, a tall boy with eyes that twinkled falsely, covering the bitterness behind them. He was a trouble-maker; without him and little Billy around, things might run better.

Ed walked up to Yahoo and pressed a finger into his chest. "I could put you on report."

"You could sign your own hospital bill, too," the Apache boy whispered.

Biting his lip to hold back the anger, Ed moved back a step. "Any more disturbances and the whole class will stay here after the bell tonight and help clean up."

He wheeled and returned to his desk. Mass punishment. The only way he had of dealing with the delinquents. A flimsy way at that, but the government had his hands tied.

"This isn't the battle of Little Bighorn," the district representative had told Ed when he ac-

cepted the teaching job. "Don't use violence on these kids. Spreads bad will."

Ed shook his head sadly. Most of the Indians were all right. But a few, like Yahoo, understood only violence. And Ed's hands were tied. He thought of his illusions, and wondered if any of these boys actually listened to religious instruction.

After the exam, Ed called for recitations from the Gospel.

"Our Lord walked on the water of a lake. Is that true, Billy?"

Thin Billy, a Chiracahua from Phoenix, snickered back. "I care?"

Several of his classmates laughed at the comeback.

Ed glowered at them. "I doubt it. But your parents do. Stop wasting their money and my time. If you don't start cracking a book, you'll have to repeat sophomore year. How does that sound, Billy?"

"Okay, if I get a better-looking teacher."

Suddenly the futility of his task hit Ed. The incorrigibles would be passed. "Can't spread bad will, you know."

He restored order quickly, mainly by the threat of mass discipline. But he felt vaguely incompetent and fed up when the day ended and he drove out to the hydraulic company to pick up Pat Goren.

Pat was a blond girl who had been Ed's steady since he came out to Wickiup Falls. A devoted church-goer, she had met Ed in a Sunday meeting. As they drove along the dry basin outside town, he grew silent with the choice he must make wearing at him.

"Boy, you're quiet today," Pat said. "Having trouble with the little monsters?"

"They're not monsters, how many times do I—" He ground his fingers into the steering wheel. How do you explain these things to the girl you've been considering as a wife? Espe-

(Continued on page 24.)



"Where the Scriptures Speak . . ."

by the Editor

October 18, 1959

Scripture: Acts 3:1-7, 11-16.

WHEN the disciples finally understood the nature of the resurrection, they began to comprehend their mission in life. Following the experiences of Pentecost, they began to spread, preaching the gospel to anyone who would listen.

The setting of this story is the temple. Peter and John were "going up to the temple at the hour of prayer." (Acts 3:1.) They surely were not going up for any other reason except to pray. This is an interesting fact. It shows that the early followers of Jesus who were Jews continued to worship in the only house of worship they knew. "The ninth hour" would be in the middle of the afternoon, the second prayer period during the day.

Just in passing, I would like to testify to the fact that one ought always to take advantage of worship and prayer in a house of the Lord, wherever he is. Perhaps it is psychological with me, but I have always felt that it was better to worship with a group on the first day of the week, whatever the circumstances and practices, rather than to depend simply on private meditation.

The Jews were good to the poor and the needy. In those days, as in every day, there were plenty of people who needed help. On this day in question, a lame man had been carried up to the gate of the temple by his friends and left there to ask for alms. (Verse 2.) His request of Peter and John was the same as it was to all who came past. But the answer was

something he had not expected.

Peter replied to the request: "Look at us." (Verse 4.) I don't know what he had in mind with this expression. Perhaps he meant to infer that anyone could look at them and see that they didn't have any money. But Peter had something better than money, in this case. And he said to the man, "I give you what I have."

In the accounts of the life of Jesus we have many records of his healing the lame, the sick and the blind. Now, two of his apostles are healing "in the name of Jesus Christ of Nazareth." There is nothing magical about this experience. I would say that it depended upon three things: (1) The faith of Peter in Christ to heal; (2) Christ's healing power; and (3) perhaps to some degree, in the faith of the recipient.

In this instance, we are not told of any immediate faith on the part of the lame man at first. But there is plenty of evidence of his faith afterward. (Verses 7, 11.) It was a physical fact, to be sure, but the faith of the man who was healed must have had something to do with his healing.

Peter used the occasion to preach a short sermon and remind the people that they had no reason to be ignorant of the facts. It is not "by our own power or pity" that we have healed this man, said Peter. (Verse 12.) He accuses them directly, as he had in his sermon on the day of Pentecost, for delivering Jesus up to be crucified. (Verses 13-15.)

We may feel that there is no use in continued blame upon either Jew or Roman for the crucifixion. Certainly, from the accounts in the gospels, we can see that both groups were involved. I don't think Peter had in mind so much accusation or any desire to make the people feel badly about what had been done. Rather, he is trying to make a case for the resurrected Christ. He is trying to make those who are here understand that even though Jesus of Nazareth was offered up, he still lives.

Peter and John had healing to share. This is a subject about which I do not feel very competent to speak. We have a number of fine people in the brotherhood today who feel that the church has neglected to carry on this healing ministry in the name of Christ, and they are attempting to do something about it.

We do know, of course, that the miracle of modern drugs and the continued extension of modern medical knowledge is healing people. So far as I am concerned, this also is a use of the powers that God has given to us. Whatever one has, he is expected to share it with his fellowman.

It is so easy to imagine that one has nothing that he does not need for himself or for his immediate family. There might have been an excuse for this feeling at one time, when so few of us traveled beyond our own communities. But the last forty years have taken people from every village and countryside and moved them around the world. There we have seen poverty beyond description, and spiritual



Meaning for Today

by Hugh M. Riley

needs unfulfilled. Surely, everyone will find something to share and someone with whom to share it.

The Scripture

Acts 3:1-7

1 Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. 2 And a man lame from birth was being carried, whom they laid daily at that gate of the temple which is called Beautiful to ask alms of those who entered the temple. 3 Seeing Peter and John about to go into the temple, he asked for alms. 4 And Peter directed his gaze at him, with John, and said, "Look at us." 5 And he fixed his attention upon them, expecting to receive something from them. 6 But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." 7 And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong.

3:11-16

11 While he clung to Peter and John, all the people ran together to them in the portico called Solomon's, astounded. 12 And when Peter saw it he addressed the people, "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? 13 The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release him. 14 But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and killed the Author of life, whom God raised from the dead. To this we are witnesses. 16 And his name, by faith in his name, has made this man strong whom you see and know; and the faith which is through Jesus has given the man this perfect health in the presence of you all."

IT WAS mid-summer, schools were closed and obviously deserted. Where traffic on the main street passes the school, an overhead light has continued to blink its yellow "caution" to remind motorists that this is a children's crossing.

But here in July the light was red and cars lined up impatiently while the pedestrian crosswalk was empty. Then someone discovered the reason for this interruption. Two children, neither of them old enough to go to school, were playing with the crossing switch which had not been shut off. Their delight at being able to halt a line of cars with grown-up drivers was apparent.

Only one observation is here intended. The competence and complexity of any machine will never offset the immaturity or error of the human machine. The ultimate value is in good men, not in "infallible machines."

Good machines put the accent on better minds and purer motives. This is a tremendous challenge to America to produce out of her Christian heritage such men and women as evidence of the inner strength of our culture. Trade fairs, point four programs, a geophysical year or whatever devices we have offered for the benefit of all men are good.

Yet I am sure that our total material resources as a nation could be shipped to India or China and swallowed up by those hungry peoples with no appreciable change in the world economic picture except that we would have shared our wealth and now their poverty.

But our greater treasures of the spirit are not so easily dissipated. We have freedoms which all men want. Is it possible to export freedom and the responsible spirit of faithful public servants and conscientious citizens? We Americans have a fundamental compassion which prompts us to ship CARE packages and relief supplies wherever there is misery. How may we share our feeling for the misery of others so that those who are helped shall also know compassion?

Faith in God has many expressions among such a diverse mingling of cultures, but for us it rests on the man of Nazareth whose spirit Peter shared with a crippled beggar one day.

There are lonely people everywhere who need the friendship which Christ can bring through you. There are morally scarred and broken men whose greatest need is for someone to believe in them. Christ did this for ordinary men, will you? There are children whose only impression of life is as a place where children are not wanted. These rejected ones respond to their world with violence and hate. They ought to be given some of the love and trust which every Christian feels toward his own.

Men will go on asking for alms when what they need is food for their starved and emaciated souls. Of this food also America has abundant supply. But most of all, men everywhere need the living and loving presence and power of Christ which Peter shared with a lame beggar.

FROM A WOMAN'S POINT OF VIEW

Let the Church Be the Church

by Mrs. James D. Wyker

THE United Presbyterian Church U.S.A. met in Indianapolis this spring for its one hundred seventy-first General Assembly. The leaders spoke sharply on issues confronting the churches and fearlessly challenged the commissioners to do something about them.

At one evening service a noted Ceylon churchman preached and Gaines M. Cook sat as guest just back of the speaker. Some of our leaders also attended the meeting of the *United Church of Christ* at Oberlin, Ohio, in July. Witness—Christian fellowship!

Presbyterian Life magazine records action taken by some Presbyterians in Indianapolis. I quote:

A group of commissioners and visitors to the Assembly had an unexpected opportunity to demonstrate their church's opposition to segregation.

Upon arriving at the Columbia Club in downtown Indianapolis, Dr. Jesse Barber, assistant secretary of evangelism of the Board of National Missions, was told his confirmed reservation could not be honored. In a short time, some sixty commissioners and visitors who originally planned to stay at the private club joined the Negro clergyman in seeking other quarters.

They based their action on a standing rule of the Assembly which allows it to meet only in cities in which facilities are available without discrimination.

Dr. James I. McCord, President, Princeton Theological Seminary, is quoted as saying at the Assembly:

The starting place for understanding the Church is not to be found in any doctrine of orders or succession, nor is it to be seen by simply repeating the phrase, "priesthood of all believers." The former is much too static and mechanical, while the latter quivers with ambiguity. . . . We must be sensitive and ready for any new command that He may issue and for

the new forms of life that He may demand. It has become tragically clear that when the Church becomes an end in itself, when she is content to perpetuate her own traditions and her own eccentricities, and when she reflects more the face of the world than the face of her Lord, she has no message for the impoverished and the rejected, the seeking and the estranged.

Dr. James H. Robinson of New York, well known to many Disciples, said:

The providence of God is not a promise of celestial blessedness and eternal progress and happiness without pain. . . .

The promise of God carries with it all the toil, struggle, failure, sacrifice, and pain that attend life on this earth. It does not eliminate them nor help us to escape from them, but it helps us to overcome them. Such an understanding helps us to put the tensions, defeats, and anxieties, which are transitory, in proper balance with God's larger design, in order that we may clearly see that, although we cannot save ourselves or escape our involvement, faith is more than a stoical brace against despair.

Faith is the transforming relationship between man and God by which human limitations and anxieties in the nature of our being are intelligently faced in confidence and enveloped in God's ultimate pattern for all of life.

The Moderator of the 171st Assembly is quoted as saying:

A few weeks ago I heard Mr. Theodore Kahn of Pakistan as he spoke in our church say, "There is a miracle—the most amazing miracle. Think of it. Five hundred years ago there was not a Christian on this continent of North America. Today there are over a hundred million Christians on this continent. Eighty years

ago there was scarcely a Christian in India. Today there are twelve million. Only twelve years ago—in my country—there were no Christians. Today there are a million." As one who had been converted from Mohammedanism to Christianity, he said that the most amazing fact of our time is the tremendous power—of the Christian Church as it girdles the globe.

These quotations remind me of a great Christian leader, now retired. She has had a very serious operation and a friend wrote of her recently, "She is growing frail."

But there is nothing frail about her mind and her spirit. She learned that I am to be a speaker for their School of Missions, and wrote me: "We are looking forward to your being with us this Fall. And how we are depending on you to make us see our task in town and country! Don't limit yourself to a *study book*. Our town has a big, local job to do. We have fewer church members in proportion to population . . . that is just *one* aspect. Let us have it! Our concern should be deep and broad. We are going to have to revitalize our denominational programs!"

She concluded her letter: "As one looks back she realizes 'you cannot go back' but you are overwhelmed with the fact that you had a part in it. I remember hearing a sermon on that theme by a great speaker—God could have done it without you—but He gave you a chance to help."

★ ★ ★

Bertha Park used to say in Ohio—"Don't be afraid of but one thing and that is that God may have some need for you and you may be too busy to hear, having your face turned away from him, you do not get his direction."

Let the church be the church and let us be ready to help him do what needs to be done—in *our* day!

NEWS

of the Brotherhood

Bill Daniels, President; Projects Outlined

CYF PROGRAM

Bill Daniels of Merced, Calif., is the 1959-60 president of the International Christian Youth Fellowship.



His installation and that of other members of the ICYF executive committee were among the highlights of the annual sessions of the commission Aug. 20 to 25 at Colorado Woman's College, Denver.

Bill Daniels Serving with Camie Bloom of Kennewick, Wash., associate president, and Miss Lynda Kading of Des Moines, Iowa, secretary.

The youth drafted and adopted resolutions regarding nuclear testing and race relations. These were sent to the Denver assembly of the International Convention.

The convention's Committee on Recommendations rejected the one on race relations because of other actions pending on the same question. It did, however, adopt the other proposal on continuing the ban on nuclear testing. This recommendation was passed by the assembly also.

With four delegates from Puerto Rico attending, the commission voted to change its constitution to include delegations from all North American countries and Puerto Rico.

Service Projects

The youth commission favorably recommended three service projects: helping with a library in Madagascar; assisting in the establishment of an ecumenical youth center in Sicily (the first Protestant youth center in Southern Italy); and providing an ecumenical secretary (youth worker) for Brazil.

Further recommendations were passed. In these the commission suggested to local, area and state groups and to individuals that letters be sent to Congress for action in the areas of labor reform and foreign aid. Specifically, support was urged for a law in line with the

Landrum-Griffin Bill and other measures to improve labor-management relations.

In foreign aid, the group asserted interest in a proposal to establish a U. S. White Fleet which would provide medical care, technical assistance and food and equipment for needy areas of the world.

Matters relating to alcoholic beverages also claimed their attention. The commission urged that state and local school boards be asked to include alcohol education in the curriculum. It reiterated the responsibility of Christian citizens to report infringements of the liquor laws, and demand prosecution of the violators.

Some 267 youth and adults participated in the sessions.

Elected along with the other commission officers were the following members at large: Misses Dianne Barber, Charleston, S. C.; Maggi Brothers, Miami, Fla.; Edna Lou Casten, Windsor, Colo.; and Mary Jo Cumiskey, Hagerstown, Md.

Also: Melvin Dickson, Jr., Dallas, Texas; George Fitzsimmons, Red Deer, Alberta, Canada; George Ferline III, Pewee Valley, Kentucky; Jim Powell, Stanford, Kentucky; John Snodgrass, Ponca City, Oklahoma; Mike Willis, Washington, North Carolina; and Bob Worley, West Palm Beach, Florida.

• October 11-18

Week of the Ministry

INDIANAPOLIS—Christian Churches all over the nation are observing the Week of the Ministry Oct. 11-18.

With the theme "They Live to Serve," this year's emphasis is forward-looking as attention is called to appraisal and forecast in preparation for the 1960's Decade of Decision.

Smith Memorial Fund

INDIANAPOLIS—Friends of the late F. E. Smith, first general secretary of the Pension Fund, have contributed nearly \$500 for a proposed memorial fund.

Hollis L. Turley, executive secretary of the Pension Fund, said the income will go for purposes of ministerial relief.

As representative of the esteem with which Dr. Smith was regarded, the following communication from Albert R. Brown, now retired and living in Fresno, Calif., was cited:

"My membership certificate, dated April 1, 1931, is Number 138. I spent some time with Brother Smith en-

deavoring to enlist Kansas churches and ministers in the Plan in 1929.

I was 93 on Aug. 27. Nothing would give me greater satisfaction or pleasure than a "Fund" in memory of F. E. Smith. I have but little income, but I am ready to make an offering."

At Winder, Georgia

Diamond Anniversary

WINDER, GA.—First Christian Church here recently observed its seventy-fifth anniversary. David C. Rogers is pastor of the church.

Over 350 people registered for the diamond jubilee celebration which featured special speakers and a basket dinner at noon.

Among those who appeared on the program were: Harrison McMains, general secretary of the Atlanta Council of Churches; Nixon A. Taylor, minister of First Christian Church, Rockwood, Tenn.; Franklin Shumake, pastor of Watkinsville Christian Church; Mayor John P. Kelley of Winder; and Harry J. Berry, general secretary of the Georgia Christian Churches.

The Winder church was organized in 1884 through the efforts of Baxter Golightly and S. S. Landrum.

DPF OFFICERS

DENVER—An Ohio minister was elected president of the Disciples Peace Fellowship at that organization's annual business meeting here.

He is Lewis Joachim, minister of the Clyde, Ohio, Christian Church.

Other officers are: Tom Underwood of Prairie Village, Kan., vice-president; Ernest L. Harrold of Cleveland, and T. William Simer of Grant Park, Ill., for three-year terms on the executive committee.

Obituary

Donald Meriwether Heron

Donald Meriwether Heron, son of Laurence T. and Frances Dunlap Heron, died of lymphosarcoma on August 22, 1959, in the Argonne division of Billings Hospital, Chicago, Illinois.

He had been ill for four months and had undergone two major operations.

Don had completed his sophomore year at Cornell University, Ithaca, New York, where he was majoring in political science. He was a member of Pi Kappa Phi fraternity, where he was to have been the chaplain during his junior year.

He is survived by his parents, two grandmothers, Mrs. E. S. Dunlap, of Fulton, Missouri, and Mrs. C. C. Heron, of Hinsdale, Illinois, a brother, Alfred T. Heron, of Ridgewood, New Jersey, and two sisters, Frances Heron, of Chicago, Ill., and Mrs. Paul A. (Sue) Woliam, of St. Louis, Mo.

Just Among Us Lay Folks

Our Brotherhood Town Meeting

by Carl R. Brown

MOST lay folks of our Christian Churches are puzzled by the nature of our conventions. We are accustomed to civic and fraternal gatherings with delegates and governing bodies. But in a communion such as ours these have no place.

For over a century our people have flocked to conventions, state national and world-wide. We go for various reasons—fellowship, enlightenment, inspiration, reports, participation. We come back better equipped to share.

Our first convention was held in Cincinnati, Oct. 23-28, 1849, with 156 delegates, from 100 churches and 11 states. In their *Disciples of Christ* history W. E. Garrison and A. J. DeGroot narrate the evolution of our conventions in eight exciting and sometimes hectic stages.

The present International Convention (so called because it includes Canada and the U. S. A.) was created in Kansas City in 1917. This was the culmination of long efforts to bring together all our national agencies

and commissions in a cooperative unity.

It was bicameral in government, retaining the best of the delegate and mass type of convention. Under it all registered persons may vote and participate fully.

But formal action is taken only on matters first referred to the Committee on Resolutions, a large representative group elected by states and districts.

After thorough consideration by this committee, all resolutions, with recommendations, are brought to the open assembly for final action. This action carries the weight of the committee and the assembly and goes to the churches for their consideration, but is in no way binding.

At present, the International Convention of Christian Churches, *Disciples of Christ* (as it is now legally known) performs these major functions:

1. Its prime task is to effectively organize and present the annual as-

sembly, a year-round activity.

2. It brings our national agencies and commissions into a coordinated group. In the *Year Book* (opposite page 7) there is a brotherhood organizational chart, graphically relating the local churches through the framework of the Convention with all cooperating agencies. These 16 agencies—missions, benevolence, education and others—report through the convention to the churches, who in turn approve and support or otherwise.

3. The International Convention provides representation for our cooperative work in all fraternal relations, relief appeals, Week of Compassion, national and world councils of churches as well as in our family gatherings.

A director of public relations furnishes publicity to papers, radio and T.V. with increasing effectiveness.

The *Year Book* is compiled in the International Convention office.

Slowly, sometimes painfully, our national convention has emerged from the "annual gathering" status.

Our convention retains, and we trust always will, characteristics that made early conventions popular. It is the brotherhood town meeting, where neighbors in a great cause enjoy each other, share their gains and losses, their hopes and dreams; where they talk things over frankly—and they sometimes differ. But it would be a "dead town" if we all agreed!

"Barmaid of the Skies"

by J. Warren Hastings

"How hungry for dollars and how passionate to satisfy physical appetites can man become?" the attractive stewardess said to me as we were traveling in an airplane headed for one of the great cities in the western part of the country.

"I was brought up in a Christian home and have been a devoted church member all of my life. I am a member of the Christian Church and I firmly believe in Christianity. What with growing up in the religious atmosphere of my home, the constant attendance at Sunday school, and going to youth conferences every summer, you can well imagine that I am thoroughly imbued with the Christian Spirit. I never thought when I applied to the——airline for a position as stewardess that I would some day become a 'barmaid of the skies.' I wanted people, when they met me, to realize that I was thoroughly

Christian and that I hoped that they might have the same respect for Christ and His teachings that I had."

Her very personality breathed indignation. "Just what do you feel that you lose in the sight of others when you serve them liquor?" I asked her.

She answered: "I feel that when I serve liquor to people on an airplane I immediately get down to the level of liquor. In the eyes of the man who is buying the cocktail, I am no more than a barmaid. You would be surprised to know the number of liquor buyers on the plane who have taken a pass at me. The filth of liquor seems to rub off on me. I become no more than a common barmaid of the skies."

"Have you complained to your superiors about this?" I inquired.

"What good does it do to complain? They merely look at you and tell you if you don't like the

customs of the——airline you can resign. They say that they are determined to give the people what the people desire. *Everybody* who rides airplanes does not want to be served liquor while sailing through the skies. A few poorly disciplined people do, and because my company is determined to pick up a few extra dollars, we have to peddle alcoholic beverages to the people. In my judgment, it is a deplorable situation."

"Has it affected the religion of your inner heart?" I asked her.

"No, nothing can affect the religion of Jesus Christ as it abides in my heart. I take orders for drinks and serve them on the plane and every time I do it, I ask God to forgive me for being a part of the liquor industry. More than that I pray daily that the time will come when our company and all airplane companies will stop selling liquor in the skies."

● Question That Hurts . . .

Chatting or Preaching?

Speaking at the meeting in connection with the third Inter-Provincial Moravian Ministers' Convocation at Bethlehem, Pa., Aug. 18-20, Dr. Dwight E. Stevenson, homiletics professor at The College of the Bible, Lexington, Ky., warned that Americans were becoming increasingly "spiritually illiterate" listening to their preachers.

The well-known Disciples leader charged many pastors with "chatting on a superficial level rather than really preaching." He urged ministers to preach "the main and important messages of the Bible, putting Biblical terms back into our civilization."

The Moravian Church, considered by its members to be the first Protestant Church, grew out of the reform efforts of John Hus in Bohemia during the 15th century. It was the example of the Moravians on shipboard and in Georgia that resulted in the conversion of John Wesley, founder of Methodist Church.

Mrs. Jesse M. Bader,
Mrs. Robert G. Storey

Authors for ICU

NEW YORK—Two prominently active leaders of the Christian Churches have written a series of seven messages each in a special devotional booklet co-authored by three other distinguished members of the Women's Planning Committee of the Japan International Christian University Foundation here.

They are Mrs. Jesse M. Bader, a well-known speaker and an ordained Disciples minister, and Mrs. Robert G. Storey, wife of the dean of Southern Methodist Law School, Dallas, Texas.

The small 44-page volume titled, *Stretch Out Your Hand*, was published recently by the Women's Planning Committee to enhance the Christian fellowship of its forthcoming second Air Tour to Japan, which begins in Los Angeles on Oct. 8 and ends in Tokyo on Oct. 26. The messages contributed by Mrs. Bader are called, "In Obedience"; and those by Mrs. Storey, "In Love."

A scheduled feature of the nineteen-day trip to the Orient will be a dinner given by the tour members to honor Her Imperial Highness Princess Chichibu. As honorary councilor of the International Christian University, she is the first member of the Imperial family to become officially associated with a specifically Christian enterprise in Japan.

In conjunction with this year's celebration of the 100th anniversary of Protestantism in Japan, the tour members will also visit various church organizations and Christian institutions of higher education in the Tokyo area.

Church Extension Men

INDIANAPOLIS—The addition of six directors to the Board of Church Extension and the retirement of three others has been announced by BCE President William T. Percy.

Elected to serve three-year terms were Benton Roy Hanan, minister, First Christian Church, Lawrence, Kan.; Wilbur S. Hogevoil, minister, First Church, Hagerstown, Md.; and Richard D. Prigmore, president, Prigmore Homes Inc., Colorado Springs.

Three of the newly elected directors will be serving their second three-year terms. They are Harold M. Doolen, president, Western Construction Equipment Co., Billings, Mont.; Raymond McCallister, minister, Webster Groves Church, Glendale, Mo.; and La Verne Morris, minister, Davis St. Church, Ottumwa, Ia.

● Building Plans . . .

With Church Extension

Staff representatives of the Board of Church Extension have consulted with the following churches recently regarding programs of church building and financing:

Aurora, Colo. Considering erection of a new structure to replace building recently damaged by fire.

Pueblo, Irving Park, Colo. To discuss plans for relocating their congregation.

Durango, First, Colo. Considering the purchase of an existing church building and parsonage.

Sterling, Colo. Regarding a long-range expansion program.

Cedar Falls, Iowa. L. E. Crase, minister. To discuss plans for a new building to be constructed on a recently acquired site.

Newton, First, Iowa. C. C. Cleveland,

minister. General consultation regarding their future expansion program.

Chanute, First, Kan. T. D. Hurst, minister. To study plans for the erection of a new educational unit.

Wichita, Riverside, Kan. Robert Gill, minister. To develop a program for the erection of a new sanctuary.

Lincoln, East, Neb. R. L. Alber, minister. General consultation to establish a tentative financial program for an expansion program.

Farmington, Bethany, N. M. R. C. Lohman, minister. To dedicate the first unit which was constructed under the new "construction service program" of the Board of Church Extension.

Blue Island, Orchard St., Ill. To discuss plans for an addition to the educational building and remodeling of existing facilities.

Gurnee, Community, Ill. Ross Lude-man, minister. To develop a program for the erection of a second unit in their master plan.

Mt. Sterling, First, Ill. V. L. Luse, minister. General consultation regarding purchase of a new site.

Bement, First, Ill. Fred Warren, minister. To determine their building needs and prepare a financial analysis.

Rock Falls, First, Ill. C. Richard Dawson, minister. To consider plans regarding their proposed building plan.

Carmel, Ind. Richard W. Gelb, minister. An architectural consultation regarding the first unit in the development of a master plan.

Gary, Glen Park, Ind. To discuss plans for an educational building.

Indianapolis, Fairfax, Ind. Kenneth Hoschouer, minister. A Certificate-Loan campaign to raise a \$75,000 goal. Funds to be used for a totally new church plant.

Urbana, Iowa. To discuss expansion plans on the educational and fellowship facilities.

Vinton, First, Iowa. Architectural consultation regarding the erection of facilities on a newly purchased site.

Havre de Grace, First, Md. Donald Tharp, minister. To set up a financial program for the erection of an educational unit.

Baltimore, Boulevard, Md. James A. Carpenter, minister. Completed a building fund campaign to provide funds for a new site and first unit.

Canton, Mo. Roy Blalock, minister. To study plans for the erection of a new educational unit.

Florissant Valley, Mo. Donald Mat-tson, minister. To set up a building fund campaign to provide for the erection of a first unit.

Kansas City, Hillside, Mo. Architectural conference regarding the expansion of the fellowship hall and the erection of a sanctuary.

Kansas City, Oak Park, Mo. Thomas E. Fletcher, minister. To set up a \$75,000, three-year building fund campaign to provide funds for the relocation of facilities in the Red Bridge area.



10F428
\$500

This book is the result of a workshop on Christian adult education held on the University of Pittsburgh campus in June 1957.

The Future Course of Christian Adult Education

Edited by Lawrence C. Little. 90 specialists in political science, economics, psychology, public education, educational administration, adult education, and journalism took part, sharing their ideas and knowledge of human nature, of the influences which condition its development, and of ways of learning gained through their experience.

CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Mo.

NEWS CAPSULES

● At the close of the 1959 North American Christian Convention in Atlanta, it was announced that a joint session with the National Christian Education Convention will be held July 12-15, 1960, in Columbus, Ohio.

The annual meeting is primarily related to certain congregations which use the name "Christian Churches" or "Churches of Christ" but which, as a rule, do not have a relationship to Christian Churches nationally through their International Convention of Christian Churches (Disciples of Christ).

● William P. Weeks, for three years the pastor of First Church, Bartow, Fla., was named the community's "outstanding citizen of the year" and was honored at recent ceremonies.

Mr. Weeks has been active in community affairs. A new education

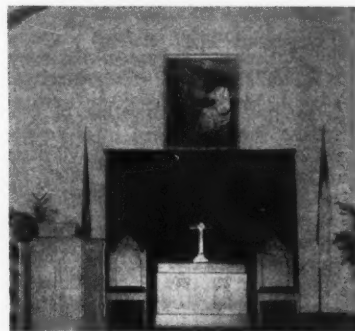
building has been constructed and it is debt-free. Weeks is president of the Bartow Ministerial Association and a member of the Chamber of Commerce's board of directors.

● Four young laymen of Hamilton Avenue Christian Church, St. Louis, were worship leaders in the absence of the ministers.

Robert George, Charles E. Whitaker, Jr., Michael L. Leonard, and Lawrence E. Mondonsa, Jr., served as worship leaders July 26, Aug. 2, Aug. 9, and Aug. 30 in the absence of Paul M. Bolman, minister, and Roy Perry, associate minister.

● The Dallas City, Ill., church, Charles Harris, pastor, has recently had the church building redecorated and improvements have been made in the heating plant. The church also recently purchased new hymnals.

Remodeled Chancel



This is the newly remodeled chancel of First Christian Church in Decatur, Ind. The inexpensive remodeling task exalts the Communion, calls attention to the significance of the cross. The pastor, Edward Pacha, reports the church has increased in membership by 15 per cent in recent months.

● Youth groups of First Christian Church, Pittsburg, Kan., sponsored a drive to collect items to send to the Parsons State Hospital and training center for the mentally retarded children here.

The four-week drive resulted in the gathering of several large cartons of gifts and items for occupational therapy.

Citation to Disciple for Rehabilitation Work



THE SANTA CRUZ PLAN, initiated by Disabled American Veterans and Auxiliary for the rehabilitation of mental patients, recently brought its sponsors special recognition from the Freedoms Foundation at Valley Forge, Pa. Ed Muegge, Jr., Disciple who is publicity officer for the plan, affixes the honor certificate on DAV lodge wall at Santa Cruz, Calif. The plaque reads, "For community program an outstanding achievement in bringing about a better understanding of the American way of life during 1958."

—THE MINISTRY

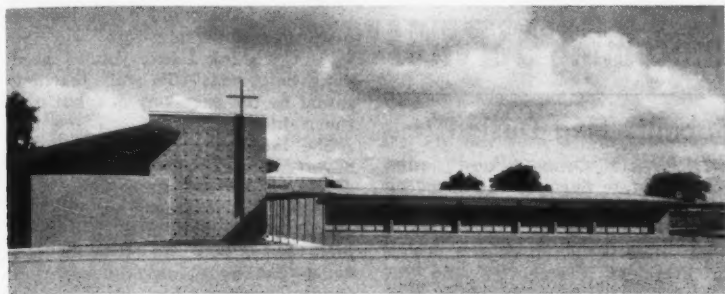
(Continued from page 9.)

his life. "The love of Christ constraineth us." It also sustains!

The late Dr. Edgar DeWitt Jones used this poem by Wordsworth to close his sermon titled "I'd Choose This Way Again" preached on his 47th anniversary as a minister:

High is our calling, friend!—Creative Art
(Whether the instrument of words she use,
Or pencil pregnant with ethereal hues,
Demands the service of mind and heart.
Though sensitive, yet, in their weakest part
Heroically fashioned—to infuse
Faith in the whispers of the lonely muse,
While the whole world seems adverse to desert,
And Oh! when Nature sinks, as oft she may,
Through long-lived pressure of obscure distress,
Still to be strenuous for the bright reward,
And in the soul of no delay,
Brook no continuance of weak-mindedness
Great is the glory, for the strife is hard.

New Lakewood Church in Waco, Texas



This is the new \$130,000 Lakewood Christian Church, Waco, Texas, which was dedicated August 2 on the second anniversary of the congregation's organization.

Construction began in December on the 7.4 acres of land owned by the church, and the building was first used for worship July 5.

The building will serve as the auditorium unit until a sanctuary is built. As a worship center, it seats 320, and as a fellowship hall, it seats 200 for banquets and church social functions. It has 14 large classrooms, offices and a kitchen, all air-conditioned.

Luke Bolin has been minister since November, 1957.

The minister of East Dallas Church, Dr. W. A. Welsh, brought the main message for dedication services.

Facilities of the new building include a parking lot for 70 cars. Additional recreation facilities, construction of a youth building within three years and erection of its sanctuary in six years are planned by the congregation.

Heroic Secretary

WICHITA, KAN.—Earlier this year a specific Sunday was designated for "Hazel Myers Sunday" in honor of the 29-year service of Miss Myers as secretary for Broadway Christian Church here.

She began working at the South Lawrence Christian Church (now Broadway Church) March 1, 1929, under the ministry of Charles H. Lemex.

Crippled with rheumatoid arthritis since she was two years old, she was determined to make a place for herself in the church and in the world in spite of her physical handicap. She attended business college, became a proficient typist, even though every typewriter key she touched meant additional pain. She has seen the Broadway Church grow from a small membership to over 2,000.

Harry H. Cunningham, the present pastor, is the fifth minister with whom Miss Myers has worked.

●Eleventh Annual Youth Convention of Florida Christian Churches was held at Boca Raton Bible Conference grounds Aug. 28-30 with 290 persons in attendance.

"They Live to Serve"

theme of

WEEK OF THE MINISTRY

October 11-18, 1959

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Dates Beginnings to 1809

"Oldest Church"—Homecoming Services

G. H. Fern of Maysville, minister of Lawrence Creek Christian Church, Moransburg, Ky., was speaker for the homecoming ceremonies of the East Union Christian Church, Nicholas County, Ky., on July 19.

Dr. Fern ministered to this church as a student in Transylvania and The College of the Bible a number of years ago. Clifford Cole, a student of The College of the Bible, is the present minister.

The church claims the distinction of being the oldest church in the brotherhood. It dates its beginnings to the early 19th century.

The first congregation was a split from the Dunkard Church. In the early days it was the largest Christian Church in the state. Among its early ministers was "Raccoon" John Smith, who solemnized the wedding for the great-great-grandparents of one of the present elders of the church.

Future Promising

The church, like many of our village churches, has had its "downs" in the past number of years, but the future is looking up.

Dr. Fern pointed out a feature of antiquity that seems to belong to this historic church alone and was in vogue during his student ministry—a "Bonnet Show Day," which drew vast crowds on the second Sunday in May. He urged the renewal of this day. So the church has enthusiastically decided to renew this day beginning next year. However, they plan to change the time from May to July.

New Units

The church has completed construction on new units which will provide up-to-date facilities for the congregation. Dr. Fern is in his eighth year as pastor of the church.

The present church sanctuary was built in 1851. The congregation dates its beginnings back to within the years of the beginning of the Christian Church in 1809, the date often used to mark the birth of the brotherhood because in that year Thomas Campbell's *Declaration and Address* was published.

The \$15,000 building additions will be dedicated soon, according to the pastor.

Submits Flag Design

HICKSVILLE, OHIO—A new design for a 50-state flag was submitted by Charles F. Russell, pastor of the Hicksville Church of Christ here.

Mr. Russell submitted the design to President Eisenhower and received a reply from Wilton B. Persons, assistant to the President.

Mr. Russell's design was considered along with others which were submitted for consideration.

In his design, a circle of 13 white stars on a blue field represent the original states and inside the circle 50 smaller white stars form the number 50—25 in the number five and 25 in the zero.

● James A. Crain, executive director of the Joint Board of Christian Church of Harris County (Houston), Texas, who has retired, is living at 300 Midway Street, Williamsport, Ind.

James H. Behler began duties in the Houston post Sept. 15.

—DRY WIND

(Continued from page 15.)

cially a girl who hated the Apaches.

"I have responsibilities to those children, Pat. And they're not all of my own making. There are days when I feel like chucking the whole affair and heading back to Iowa."

Her eyes glittered. He knew she would like to leave the Wickiup country and the nearness of Indian reservations.

"You could make a worse move," she said.

"Or I could stay here, quit teaching, and take a job with McVee Lumber. He's offered me a fine position."

"Well!" Surprise brightened her freckled face. "You could really make some money there."

He paused for a moment, then wheeled his car around a banana curve in the highway. "Is it what God wants, though? That's my problem. I know you hate these Indian people. But I feel a sense of duty toward them."

"Duty." Her eyes flashed. "They don't want to learn anything except hot-rodding and running around. Wild, that's what they are."

She had not denied her hatred of the Indians, and that fact cut Ed's heart. Wild. Were they any wilder

than many other children, in New York or Portland, or anywhere in the world? Pat's great-grandparents had been killed by Apaches in the wars. She could never look at his problem in a fair way.

"Pat, I think I love you. I need your help now. To quit teaching would be the easy way out, but is it the right way?"

She laughed once, hard. "You'll never make Christians out of those devils. They're Indians, Ed. Wild redskins, and it's ingrained in them and they'll never lose it."

He heard the icy tone of her words and he glanced at her firm mouth. Suddenly she became a paradox in his mind's eye, a woman who attended church services but harbored a long-dormant prejudice against the red race. That made her less a woman, and he felt more miserable than before. In that moment he saw the only path he could take.

"Prejudice is a bad thing," he said quietly as they approached her home outside the Falls. He stopped the car and turned to her.

"It's one thing I have to fight. Just because a few boys make trouble doesn't brand them all gangsters. Only a prejudiced person could think that way."

"I can't agree with you completely," she replied.

Ed sensed that he had forced a choice within her, as well. This was the day he would have to give McVee the answer. And he would have to find out where Pat stood, perhaps once and for all.

"On Sunday I expect to take my class out for a picnic near the river. Would you like to come along?"

Shock crossed her face. "Picnic? You just said you were quitting."

"I only suggested it. It's not the way, Pat. Will you come with us Sunday?"

"Certainly not."

"Oh." He felt his heart tighten. "All right, then. I'll give you a call tomorrow night."

She wet her lips and moved out of the car. He watched her walk up the sidewalk toward her porch. She turned once and he thought there was a bit of regret in her gaze. She waved and climbed up the porch steps.

Maybe there is a chance for us, Ed thought as he headed back for town. He had no time to think of that right now. He'd have to find McVee and tell him the news. Wickiup Falls needed Ed Halzer in their high school. McVee was wrong. Anybody could sell, but not everybody could teach when the going got tough.

The dry wind whipped up spray-clouds of dust that flickered in the sunlight ahead as Ed drove along the road to town.

TO NEW MINISTRIES

▲ **PACKANACK, N. J.**—Richard Shaper, minister of music and Christian education at Heights Church, Cleveland, Ohio, since October, 1955, became director of education at Packanack Lake Community Church, here in July. He will be studying toward a doctorate in religious education at Columbia University.

Mr. Shaper has represented the Disciples on the department of Christian education of the Cleveland Area Church Federation, has served as chairman of the department's committee on audiovisual education. He has also been secretary-treasurer of the Cleveland Area Disciples ministers' association.—CLYDE H. EVANS

▲ **ADA, OKLA.**—Amos Myers, minister of First Christian Church, here from Mason City, Ia., is meeting members from 20 families a day at informal "coffee-talkies."

Mr. Myers and family began their new ministry here July 1 and are meeting their new parishioners by being called upon instead of calling.

Five families are invited at four designated periods during the day to meet at the church for conversation with the minister. During the month of July it was anticipated that most of the families of the church would have met Mr. Myers.

▲ **HANNIBAL, Mo.**—Richard M. Spangler has been installed as minister of membership development and church cultivation for First Christian Church, Hannibal, Mo. Among the participants in the installation service were: Kenneth A. Kuntz, pastor; Joseph L. Bryan, minister of education; L. E. Coulter, board chairman; Lester B. Rickman, general secretary of the Missouri Association of Christian Churches; and P. G. Harley, chairman of the elders.

▲ **SEATTLE, WASH.**—J. E. Metcalf of Sacramento, Calif., became interim minister of the First Christian Church, Seattle, Wash., Sept. 20. He concluded a four-month interim term with First Church, Merced, Calif., Aug. 9.

Metcalf is serving as chaplain of the California State Senate for 1959 and 1960.

▲ **LAWRENCEVILLE, KY.**—Morgan Sly was installed as pastor of First Christian Church, Lawrenceville, Ill., Sept. 6.

Dr. Morris Pullin, general secretary for the Illinois Disciples of Christ, gave the installation address.

Mr. Sly has been serving as minister of the Minnehaha Church, Minneapolis.

▲ **SEATTLE, WASH.**—H. C. Hartling, for nine years pastor of Northwest Christian Church, Seattle, Wash., resigned and became the minister of First Christian Church, Centralia, Wash., Sept. 1.

▲ **HUMESTON, IOWA**—Ronald L. Frazier, for nearly three and one-half years student minister of Golden's Point Christian Church, Hamilton, Ill., recently resigned to become pastor of First Christian Church here.

He received his B.A. degree from

Culver-Stockton College in June and is enrolled at The Divinity School of Drake University.

Lee Brummel, student at Culver-Stockton College, has accepted the call to succeed Mr. Frazier at Golden's Point.

▲ **YAKIMA, WASH.**—Richard Skooglund, Graduate of Northwest Christian College, Eugene, Ore., has been named assistant minister of Englewood Church, Yakima, Wash.

He plans to serve two years before attending seminary for further training.

▲ **CORVALLIS, ORE.**—Richard Flood of Santa Monica assumed the post of campus minister at the Christian Student Center here Aug. 1. The Center serves Disciples students on the campus of Oregon State College.

Mr. Flood has had pastoral experience in Southern California churches and a full year's experience as campus minister at Lawrence, Kan.

—RAY S. HEWITT

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Obituaries

W. R. Holder

W. R. Holder, who for 14 years was a missionary to Africa for Christian Churches (Disciples), died Aug. 25, in Bakersfield, Calif.

He was sent to Africa in 1911 shortly after the work had been opened. At the close of his furlough in 1915 he married Miss Myrtle Avery and she returned with him as a missionary.

After serving two terms together they were forced to come home due to the crucial illness of one of the children.

Mr. Holder was a native of Alabama and a graduate of Transylvania College.

He has served churches in Tennessee, Texas and California as pastor. For many years he represented The United Christian Missionary Society as secretary of endowments and resources, succeeding Dr. Royal J. Dye. He retired in 1955. The Greater Bakersfield Council of Churches called him as Executive Secretary and he served in that capacity during 1957-58.

He was a member of the First Christian Church of Bakersfield, serving as elder and chairman of the department of world outreach.

He is survived by his wife, a son and a daughter.

W. B. Hopper

W. B. Hopper, 76, a minister in the Christian Churches of Illinois for over 55 years, died Aug. 7 in St. Mary's Hospital, Decatur, Ill. He began his ministry in Fayette County as a young man. He then moved to Cowden, in Shelby County, serving the church there four years. In late 1908 he came to Moultrie County to serve the Church

in Bethany.

The remaining fifty years of his ministry was spent serving the Christian Churches of Moultrie County at Bethany, Sullivan, Arthur, Jonathan Creek, Allenville, and Ash Grove.

During this ministry he officiated at over 1,000 funerals and performed over 800 wedding ceremonies.

He is survived by his wife, Belle, a half-brother and a half-sister.

Clyde Lee Fife

Clyde Lee Fife, nationally known evangelist who was for years head of the Fife Brothers Evangelistic Party, died in Abilene, Texas, Aug. 6.

He had been an invalid for several years. Norman Conner, minister of the Abilene Christian Church and a personal friend, conducted the service. Clyde Lee was the eldest child of the Roger Hanson Fife family, evangelists and Christian leaders. He preached for a number of years before being ordained over 50 years ago in a church he helped his father build in Kansas City, Mo.—Hyde Park Christian Church.

His youngest sister, Nell of Plymouth, Ind., died Aug. 8. She and her husband, Fred Kuhn, were members of the Fife Brothers Party.

Nell Fife Kuhn

Nell Fife Kuhn, 65, Pretty Lake, near Plymouth, Ind., died Aug. 8, following an illness of four months. She was born in Plattsburg, Mo., the daughter of a minister, Roger H., and Sarah L. Fife.

Surviving is her husband, Fred. She served for years as "advance man" for the Fife Brothers Evangelistic Party. Mrs. Kuhn was also a member of the party, serving as pianist and contralto soloist. She was a resident of Plymouth, Ind., for 46 years and a faith-

ful member of the Christian Church there.

Surviving with her husband are two sons, Robert S. Fife of Fairmount, Ind., and Earl Hanson Fife, pastor of the Memorial Christian Church of Houston, Texas; three brothers, one of whom, Clyde Lee, died before her funeral was held; and one sister, Mrs. Bess Clymer of Los Angeles, Calif.

Carl Edward Nordeen

Carl E. Nordeen, retired engineer who served 41 years with the United States Department of the Interior, died Aug. 18 at his home in Mt. Rainier, Md., where he had lived for 42 years.

A lifelong member of the Christian Church, he was an elder and church treasurer when he died. He had served as board chairman and church school superintendent. He was a member of the board for the Capital Area Christian Missionary Society.

At the time of his retirement from the Geological Survey, Department of the Interior, Secretary of the Interior Fred A. Seaton wrote of Mr. Nordeen that:

"during his many years of service he was keenly perceptive to new concepts of investigations and evaluations of waterpower values of public lands. The guiding principle of his work was a firm belief that lands of the public domain should be preserved inviolate for the purpose for which they are most valuable."

Born at York, Neb., Oct. 14, 1888, Mr. Nordeen was a graduate of Colorado College. Surviving are his wife, three sons and two daughters (among whom is Mrs. Edwin L. Becker of Des Moines, Iowa, wife of a Christian church minister and professor at The Divinity School of Drake University), one brother, one sister and 15 grandchildren.



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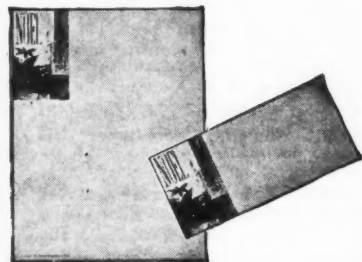
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CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Mo.

TOWARD A BETTER CHURCH



Samuel F. Pugh

Do You Recognize Religious Symbols?

HOW many symbols can you think of that express a special meaning for the worshiper? In the church to which the writer belongs there is a grapevine border around the baptistry. To some this may be no more than a part of the decoration, but it was placed there as a reminder that Jesus said, "I am the vine; ye are the branches."

In the chancel there is a small red light suspended from the ceiling. It burns day and night and signifies the everlasting presence of God. Unless one realizes the significance of the light he might wonder why it had been placed there.

Most churches have a cross in a spot where it can be seen and where it may say to every worshiper, "Jesus Christ died for you." Candles, when lighted, remind us that Jesus said, "I am the light of the world." Unlighted, they mean nothing at all.

When the pulpit is placed in the center of the chancel it says to all who enter, "Our congregation believes that preaching is central in worship."

When the pulpit is placed to one side and the communion table is in the center, the unspoken word is, "We believe that the Lord's Supper is central, and that man's fellowship with God through reminders of Jesus'

Samuel F. Pugh is national director of church development of The United Christian Missionary Society, Indianapolis, Indiana.

death on a cross and his promise of forgiveness is more important than anything that may be expressed in sermon or song at a service of worship."

Some churches may be planning a center aisle, divided chancel, central Communion table and baptistry merely because such arrangement seems most satisfactory, but whether they realize it or not they are expressing their concept of worship—or their lack of understanding that such things tell their own story.

Symbols are often used in out-of-doors services, or special indoor meetings to express certain thoughts that are to be brought out in worship. If the theme is to be "the bread of life," a loaf of bread may be placed on a table, with appropriate cloth, plate and perhaps a light from a pre-focused spotlight. This setting helps the worshiper to remember the theme and to concentrate on the message.

There is no end to the list of items that may be used in such settings, but symbols should always be appropriate, meaningful and understandable. Here are several items that have meaning for the Christian and that may be used in various ways for worship—a rock (Peter), wheat (harvest), scroll (holy scripture), dove (holy spirit), lily (purity), lamp (learning).

Symbols enrich worship. Let us look for them, know their meaning, and recognize them when we see them.

RELAX . . .

YOU CAN'T WIN

He: "Darling, I've decided to agree with you."

She: "But, honey, now I've changed my mind."

UP-TO-DATE

A Texan picked up a hitchhiker in his air-conditioned Cadillac, on a usual hot summer day.

As the trip progressed, the rider first buttoned his shirt collar, then put on his coat, and still shivered a bit.

When he got out the hiker thanked his host profusely and then said, "I don't want to seem forward for I sure did appreciate the ride. But you're going to freeze to death this winter if you don't get that little hole fixed up in front."

(THANKS TO HOLLIS
TURLEY)

IDEAL

"Years ago, in our Sunday school, the teachers usually told a story, rounded off with, 'Now the moral of this story, children, is . . .'

"After Miss Brown had talked the children asked if she could come back next Sunday. When the superintendent asked why, one boy replied, 'We like her so much, because she hasn't any morals.'"

—TOGETHER



"I'm sorry I kept you waiting, Arnold . . . Arnold! . . ."

"You Are What You Read"

ATTACK

Collectivism in the Churches. By Edgar C. Bundy. Devin-Adair Company, New York, 1958. 354 pages. \$5.

The book's "blurb" describes the author as a "Protestant lay theologian." This is a new role, for on the lecture tour as public relations man for the dissident McIntyre group he has been generally announced as "Captain"—an authority on military science and intelligence.

His attack on the ecumenical movement in general, and the World Council of Churches and The National Council of Churches of Christ in the U.S.A. in particular, is outlined in the opening pages of the book:

"When we discover that many leaders of this movement are men who deny the doctrines of historical Christianity and have supplanted them with socialism and communism, the plan is seen to be a collectivistic one."

Persons interested in pursuing this theme as developed by a "Protestant lay theologian" through two hundred and seventy rather amateurishly written pages will buy the book.

Among those attacked we find United Church Women, the United Nations in general and Unicef in particular, the Methodist Church in general and the Methodist Social Creed in particular, Albert Schweitzer, Gandhi, Dwight D. Eisenhower, Walter Reuther, John D. Rockefeller, Jr., *The Christian Century*, three bishops of The Methodist Church—G. Bromley Oxnam, William C. Martin and Ivan Lee Holt—Paul Tillich, Walter Van Kirk, Mildred McAfee Horton, Ralph Sockman, John Foster Dulles, Arthur Flemming, John Mackay, Ralph Lord Roy, Harry Emerson Fosdick, Samuel McCrea Cavert, Luther A. Weigle, Truman Douglas, Edwin Dahlberg. Our "lay theologian" also challenges the competency of the scholars who brought forth the Revised Standard Version of the Holy Bible.

First prize for silliness I award to

the twenty-five pages of Chapter 12 designed to prove that Secretary of State Dulles was pro-communist; second prize I award to Chapter 11 "Church Women Are Collectivized Too," designed to prove that United Church Women in general, and Mrs. James D. Wyker in particular, are communist-slanted; honorable mention I give to the dissertation on John Wesley, his theology and the Methodist Church today.

Interestingly enough, an entire chapter is devoted to Ralph Lord Roy and his book—"Apostles of Discord" (*The Beacon Press*, 1953), an excellent piece of research, originally done for a doctor's thesis at Union Theological Seminary, which documents the hate-motivated attacks on all movements toward Christian cooperation and unity. "Captain Bundy" is covered in one and a half pages of this book and he takes a fourteen-page chapter to reply.

What is the purpose of a book such as this one which I have been asked to review? I can think of only one. A person making a collection of all material attacking the churches and their leaders on the ground of "communist infiltration" can conserve shelf space by throwing everything away and keeping only this one volume. It is a rehash and summary of the literature of the McCarthy-Velde era, an era which, so far as the churches were concerned, was brought to an abrupt end by Bishop G. Bromley Oxnam with his courageous stand before the House Un-American Activities Committee in July, 1953.—CHARLES C. PARLIN

PASTORAL THEOLOGY

We Have This Ministry. By Robert N. Rodenmayer. Harper and Brothers. 126 pages. \$2.50.

It is good for every minister to read from time to time a book on pastoral theology. The young minister starting out needs to hear the voice of experience and those who have been at the task for a while need to be refreshed and renewed. Professor Rodenmayer has written a remarkably helpful book for all min-

isters regardless of age or station.

He brings to these chapters which were first delivered as The Kellogg Lectures a wealth of experience as a parish minister and the keen insights of a teacher of pastoral theology at the Church Divinity School of the Pacific.

Many times we think of pastoral theology as having little to do with theology. Professor Rodenmayer shows how the pastoral ministry is a practical expression of what we know about God and His purposes for human life. Yet at the same time his counsel is very human and down-to-earth. He insists that the minister should not hesitate to wear out shoe leather, automobiles and himself as he seeks to serve people and relate the will of God to life. He points out that we go into the ministry to be used and this is what makes our lives meaningful.

This book covers the entire range of activity for which the minister is responsible. The chapters define the scope of the work by the following titles: The Pastor, The Administrator, The Preacher, The Teacher and The Priest. In each chapter he demonstrates a mature understanding of the pastoral ministry.—PAUL S. STAUFFER

OCKENGA SERMONS

Power Through Pentecost. By Harold J. Ockenga. Wm. B. Eerdmans Publishing Company. 128 pages. \$2.

You will not always agree with his theology but you cannot help but be significantly spurred by the biblical homiletics of Harold J. Ockenga in his *Power Through Pentecost*. It is a book for preachers.

Disciples of Christ do not ordinarily have much to say about the Holy Spirit, even though we have historically harkened back to the early episodes recorded in The Acts of the Apostles as events in the founding of the true Church.

Dr. Ockenga is saying something to us in our day. He uses sermonic series to tell the story. You will find it interesting to hear what he is saying.—WILLIAM K. FOX, SR.

book of the month

October, 1959

"Preparing for the Ministry"

by Charles F. Kemp

Selected and reviewed by Henry K. Shaw, librarian and director of publications Christian Theological Seminary, Indianapolis, Indiana.

This is a book which I needed many times in my twenty-five years of pastoral ministry. If it had been available I could have done a much better job of counseling with young men who were considering church vocations as a lifework. I see it as a valuable tool for local church youth vocational advisers, as a study book for guidance and recruitment programs and as a book that can be put in the hands of high school Juniors or Seniors who are contemplating preparation for the ministry.

Dr. Charles F. Kemp is a guidance specialist with practical experience as a minister and educator. He has answered some 135 questions on the ministry as a career—questions that have been asked by young people, ministers, and theological professors—and he has answered clearly enough so that those interested may understand. Those who use the manual will discover that it covers the entire field from the "call" and qualifications to the planning of a program of college and seminary training. The minister's personal problems and general attitude receive careful attention.

Preparing for the Ministry is not a large book, nor does it theorize or speculate. Its significance

Published by Bethany Press, St. Louis, Missouri, 1959. 128 pages and appendix. \$1.50.

cance lies in the fact that it is readable, contains essential information on the subject, and is useful. A volume such as this one has been needed for a long time.

Ordained in Florida

JACKSONVILLE, FLA.—Fred E. Warren was ordained to the Christian ministry at Riverside Avenue Christian Church here July 12.

Officers and members of the congregation participated in the service under the direction of Richard L. James, minister.

A native of Jacksonville, Fred E. Warren was baptized in the Central Christian Church and is a member of the Riverside church, where his mother and two uncles are also members.

Mr. Warren attended the University of Florida, Phillips University and Butler University.

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YOU CAN HAVE A NEW LIFE!



by Everett W. Palmer

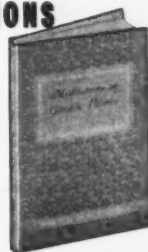
This book is primarily concerned with the common problems of daily life which we all must face. Dr. Palmer offers suggestions for coping with these problems and creating a new life through the resources of the Christian faith. \$2.25

PUTTING YOUR FAITH TO WORK

by John A. Redhead

Dr. Redhead shows what the Christian faith can do to strengthen your personal resources and relieve common anxieties by answering 15 of the most frequently asked questions concerning the religious approach to life's problems. He provides his answers with a genuine honesty and understanding of human nature. \$2

MEDITATIONS ON GARDEN THEMES



by Josephine Robertson

In these devotionals Josephine Robertson shares the spiritual insights she has derived from her own experience and observation, and the stories of other gardeners. These devotionals will hold a special appeal for those who—in their gardens—feel a closeness with God. \$1.75

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—ALEXANDER CAMPBELL



Letters . . .

Juicy Smell!

Editor, *The CE-FR*:

Orchids to you—and a tomato—on the August 9 issue of *CE-FR*. Your editorial, "Investors," sounds a note all too long neglected and the implications of it are many. You note the splendid returns we are receiving from money invested, not given, in missions.

New churches are also wise investments. Take the new church I am presently serving as an example. Its growth has been below average as new churches go, so it is in no way exceptional.

We started with the unusually small nucleus of eleven people because an air base was coming to the area. Since it was new territory there was no established church to share members with us but we had, and still enjoy, the strong backing of our state society and the Committee on Military and Veterans Services (Week of Compassion).

These two organizations have invested slightly less than \$19,000 over a period of four years. During this time we have grown to a membership of 180 and have a \$37,000 equity in a \$90,000 property. Thus, already the church has shown a capital gain of \$16,000 and it all belongs to the Brotherhood, lock, stock and barrel.

The church began at once to return dividends in the form of missionary money. During the year just closed it gave \$1,400 to missions. Figure it yourself. That is nearly eight per cent return on the \$19,000 invested and missionary giving has just begun. It will double and double again in the next ten years.

I wonder what an oil company would do if it could be assured of this kind of a return on the service stations it builds!

Enough of this. Now the tomato, and it is a ripe one.

The article under the *nom de plume* of H. Walter Shaw is about the worst thing I ever read in *The Christian-Evangelist*. True, it gives the correct answers to the problem of the present and former ministers of a church, but the jealous attitude of the writer shows so plainly be-

tween the lines, the whole thing should have been printed in green ink. I suggest you balance this with an article by one of our many statesmen-ministers on the subject. —GEORGE H. HOLWAGER, *Homestead, Fla.*

Editor's comment: Any offerings?

Books and Essays

Editor, *The CE-FR*:

I appreciated your editorial (*CE-FR*, August 9, 1959) regarding the publisher's notice of some books that were being selected on the basis of the authors' theological position. It brings to mind the book reviews found in certain publications: books having the correct "imprimatur," i.e., published by certain houses, are usually reviewed favorably; others usually have "serious defects."

Hurrah for the letter of Malcolm McCallum in the August 16 issue. His call for a third essay in the direction of positive suggestions "as to what Disciples ought to be doing today in the light of their mixed historical experience of tragedy and glory" is well taken. We do hope there will be much constructive writing published soon concerning this in connection with our decade of Appraisal and Forecast.

His comments concerning "restoration" pointed up an area that needs developing in the press. Here's hoping!—WALTER E. RICHEY, *Amarillo, Texas.*

A Problem in Michigan

Editor, *The CE-FR*:

Our brother minister in Owosso says that if our brethren merge with the United Church of Christ, the brethren in Michigan will split fifty-fifty (*CE-FR*, May 3, 1959).

We Christians need to do some very serious thinking on this subject. The two great splits already made from our brotherhood have been tragedies. They have led to more splits and to still more and more splits. They are all so confusing they have sent thousands of serious-hearted brethren into nervous breakdowns and to death. Many

churches have folded up and ceased to be.

The foundation of all our divisions is in the sand. Just how, my brother, can any Christian separate himself from his brother? The same facts that bring us into Christ tie us with unbreakable bonds to all Christians.

There have been a lot of differences and wrongs and follies among the servants of God in the past, but not a word from God to authorize withdrawal or exclusion of a brother from the Church of Christ.

Much as some might like it, there is no way out of scriptural brotherhood with all Christians.

Our own separatism becomes sectarianism and we are unable to deny it or stop the implication.

We have not understood. The apostles at Jerusalem preached the gospel, setting forth the ordinances of divine service—the essentials. It is here we need, and must have, a "thus saith the Lord."

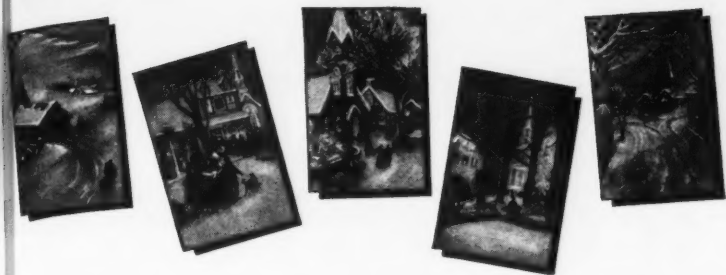
There arose (Acts 6) a need for a temporary arrangement to provide for the needs of widows and others. The brethren of the church chose seven to look after this "business."

This is an incidental area where human opinion and judgment (and not faith) and not specific scripture must guide in many details of the human organization sponsored by the church.

Our divisions over instrumental music and missionary methods are clearly in this human area. And 1 Cor. 14:26 clearly indicates that music and musical instruments are in this category.

It is my opinion that our over-head institutions could serve the churches better by merging all their "business." Our unity concept has been too institutional. Scriptural unity will be ours when the Christians in each community recognize the brotherhood relationship that God bestows upon us as his children, and merge in fellowship.

Remember: "If one member suffers, all suffer together; if one member is honored, all rejoice together." —M. WATTERWORTH, *West Lorne, Ont.*



GREETING CARDS

(above) Traditional Christmas cards with colorful scenes of Christmas in England and the American east coast feature snow-covered villages, carolers, etc. Each with Scripture. 20 per box. 40A281, \$1.00.

(not pictured) This reverent assortment features familiar Christmas classic religious scenes in lovely new paintings—shepherds and wise men, the nativity, choir boys, etc. 20 per box. 40A280, \$1.00.

BIT O' CHRISTMAS (right)

There are 21 different designs ranging from the birth of Christ to modern-day church and home illustrations. Printed in 4 colors and gold; embossed; French fold; $3\frac{1}{4}'' \times 4\frac{1}{4}''$. Each card with Scripture. 21 per box. 40A275, \$1.00.

PASTOR'S FOLDERS (left)

Especially designed for pastors, teachers and others who want an inexpensive greeting. Printed in 4 colors; French fold; $4'' \times 4\frac{7}{8}''$. All same design; order by number. 40A283, upper left; 40A285, upper right; 40A286, lower left; 40A284, lower right. \$2.95 per 100. Your name imprinted, \$1.00 extra per order.

GLAD TIDINGS (right)

Rich, full color and sparkling highlights on fine paper make this an outstanding assortment. 10 are printed in 4 colors and gold and embossed; 11 are printed in 4 colors and die cut; 2 have rich Virko finish. French fold; $4'' \times 6\frac{3}{4}''$. Each card with scripture. 21 per box. 40A276, \$1.00.

RADIANT CHRISTMAS (left)

Here are beautiful religious cards in the popular modern "slim" size ($3'' \times 9''$). Each card is printed in two colors, embossed and Virko-finished in silver. Each has an appropriate Scripture text. 18 single folders, 2 each of 9 different designs. 40A277, \$1.25.

NATIVITY ASSORTMENT (not pictured)

Florentine designs with illuminated lettering make these beautifully unusual cards of devotion. 4 colors; French fold, $4\frac{5}{8}'' \times 6\frac{1}{4}''$; embossed. With Scripture. 40A278, \$1.00.

SILENT NIGHT (below)

Original charcoal drawings in five colors make these cards perfectly lovely. French fold; $4\frac{7}{8}'' \times 6\frac{7}{8}''$. Each card with Scripture. 18 folders, 2 each of 9 designs. 40A274, \$1.00.



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LET'S TALK IT OVER

by F. E. Davison

QUESTION: *Don't you think the ministers of today miss a great experience by not calling in the homes of their church members? I have been a member of my church for 27 years and not once in all that time has a minister called in my home. One minister did come when I called him at the time of my husband's passing.*

ANSWER: First let me come to the defense of my pastor brethren. Let us suppose the church has 800 members. You, of course, realize that he has eight hundred people to instruct, awaken, challenge, please and at times rebuke. Like all the other members of your church you expect him to be a good preacher and in order to be that kind of a preacher he must guard his study hours. He must be ready on Sunday morning not only to feed some of his people on the sincere milk of the Word but to others he must provide the meat of the Gospel. That is not as easily done as you may think.

Furthermore as a pastor of your church your minister must see that the church is properly represented in your city, your state, your brotherhood and in the work of the church universal. To do this properly takes time, thought and energy. One good pastor told me only last week that he had felt compelled to give five special addresses during the past ten days.

If he were your pastor you would want him to give much thought to those messages. Maybe he should not have accepted all those invitations but it is altogether possible that it was one of your church officers who invited him to speak to the Rotary Club and maybe one of your good friends who asked him to speak at the PTA meeting.

It is deeply to be regretted that your pastor has not come to your home more often and it is quite

likely that he has neglected other homes also. May I suggest that it is a bit strange that across those years there has been only one occasion—and that a time of tragedy—when your pastor was invited to your home.

When I was a pastor and some member got me in a crowd and put me on the spot by saying, "I have been a member of your church several years and you don't even know my name," I would reply with the question, "Let's see. Have I ever eaten at your table?" I know that is a sneaky way to crawl out of a hole and I hope your pastor does not have 200 invitations to dinner as soon as this column gets into print.

I am suggesting that your pastor should be invited to your home in times of joy as well as in times of sorrow. Now may I ask that you and all other lay members stop reading at this point for I want to talk confidentially to pastors.

My minister friends—maybe I was the pastor who neglected this good woman and maybe you were the guilty one. Let's face the music. No matter how busy we may have been or how important we felt the sermons were, this home should have had more than one call from a pastor in 27 years. Jesus told about a shepherd who had one sheep who was lonely and maybe a bit stubborn but that shepherd left the elders and deacons and all the other saints that had gathered in the fold and went out to minister to the one lonely sheep.

Some seminary professor (who has never been a pastor) may have told you not to waste time ringing doorbells but listen to a gray-haired pastor (who has never been a seminary professor) when he suggests that it is not a waste of time for a pastor to do well-planned pastoral calling.

The lady who asked the above question said her pastor did come once when her husband passed away. One call was not sufficient for such a time of tragedy. The good pastor would try to be as helpful as possible before the memorial service and would call the next day or even that evening to bear evidence of a continuing desire to be helpful.

A pastor can also find special occasions when his call will be greatly appreciated. Quite often on Thanksgiving morning I called in homes where I knew students would be home from college. It is true that some of the students had to be awakened from their beauty sleep but I found that no one resented their pastor being interested in their college students.

For many years I spent Christmas morning calling in homes where there were little children. I would not tarry more than ten or fifteen minutes but that gave me time to see all the family around their Christmas tree (usually clad in pajamas) and also time for me to play with some of the mechanical toys.

I found that the holiday turkey at home tasted much better after such a morning of pastoral calls. Every pastor can find a real purpose for ringing doorbells if he is willing to look for that purpose.

The church is a cooperative program. The pastor must expect much from his people and church members have a right to expect a great deal from their pastor. When lay people are disappointed in their pastor they should remember that the pastor often has a heavy heart because of his disappointment in his members. If we are truly Christian we will all be willing to forgive and forget and press on toward the high goal that is set for us all.

